

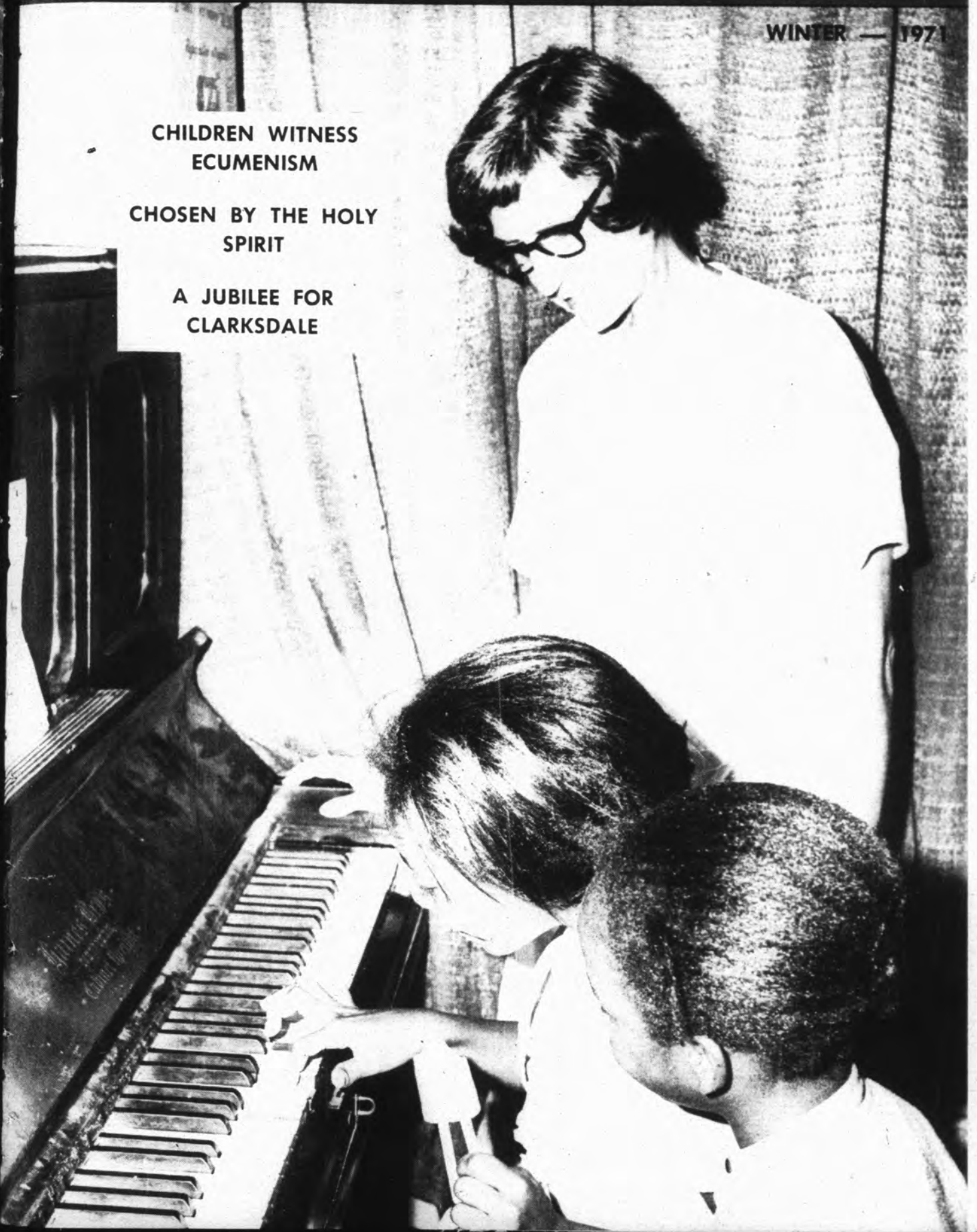
DIVINE WORD Messenger

WINTER — 1971

CHILDREN WITNESS
ECUMENISM

CHOSEN BY THE HOLY
SPIRIT

A JUBILEE FOR
CLARKSDALE



DIVINE WORD MESSENGER

WINTER — 1971

VOL. 48 NO. 1

EDITOR

Geo. G. Wilson, S.V.D.

BUSINESS MANAGER

John Gerding, S.V.D.

COVER

Plunking out a Jubilee tune for the
Clarksdale Mission

Subscription Rates:

1 yr. — \$2; 2 yrs. — \$4;
3 yrs. — \$5.

Address all correspondence:
Divine Word Messenger, Bay St. Louis,
Mississippi 39520

PHOTO CREDITS:

Page 6 to Rev. Joseph Jurczga, S.V.D.; pages
7, 8, 12 to Anne Tansey; p. 9 to Southwest
Louisiana Register; p. 10 & 11 contributed by
Rev. John Kersten, S.V.D.

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An Electron of Inspiration

"Live in the Spirit!" Such was a favorite greeting among the early Christians. The Holy Spirit was far more familiar to them than He is to many of us. No better wish could they have for their dearly beloved departed than that in heaven they might continue to "live in the Spirit." Many tombs in the catacombs bear this touching inscription: "Live in the Holy Spirit!"

How can one explain otherwise the strange conduct of St. Leonidas toward his sleeping child Origen? He would reverently kiss his breast in homage to the Holy Spirit dwelling within his son through Baptism. Listen to the dialogue between St. Lucy, a maiden of thirteen years and her pagan judge.

"Do you claim that the Spirit of God is within you?" he asked.

"Yes!" was her reply. "All who live chastely and in the fear of God are temples of the Holy Spirit."

When St. Ignatius of Antioch was called a devil by the judge, he made this dignified statement: "Call no one a devil who carries God within him!"

For the early Christians, the Holy Spirit was their guide, support and cause of growth in holiness. His powerful influence became evident in the love of their neighbor. "See how these Christians love one another!" the pagans exclaimed in astonishment. "They are even ready to die for one another!" Like the three young men walking about unharmed in the fiery

furnace of Nabuchodonosor (Dan. 3; 24) they lived unsullied lives in the midst of the moral corruption so vividly described by St. Paul in his letter to the Romans. (Romans I: 26, 27) Their abiding confidence in the Holy Spirit sustained them in facing the trials and difficulties resulting from their Faith.

"Live in the Spirit!" This practice will make us what our ancestors in the Faith were. Cardinal Mercier recommended their manner of living as the secret of holiness. "I am going to reveal to you," he wrote, "a secret of holiness and happiness. Every day for five minutes keep your imagination quiet. Shut your eyes to all the things of sense. Close your ears to all the sound of earth so as to be able to withdraw into the sanctuary of your baptized soul, which is the temple of the Holy Spirit. Speak to Him thus: "O Holy Spirit, Soul of my soul, I adore You! Enlighten, guide, strengthen and console me. Tell me what I ought to do and command me to do it. I promise to be submissive in everything that You permit to happen to me. Only show me what is Your Will."

The Cardinal concludes with these words: "If you do this, your life will pass happily and serenely. Consolation will abound even in the midst of trouble. Grace will be given in proportion to the trial as well as the strength to bear it. This submission to the Holy Spirit is the secret of holiness." The Cardinal speaks from his own experience!

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Messenger to Become Quarterly . . . Change of Emphasis

Our Seminary has passed the half-century milestone. During that period a change of policy regarding the admission of students was adopted . . . from an all-Negro institution it became an integrated one.

During the past period our MESSENGER has been concerned with the publishing of information about the Negro clergy and Religious. A change of emphasis seems advisable, for their number has grown considerably over the years. To keep abreast with this satisfactory growth is becoming a task for which our publication is not sufficiently geared. With the advent of the National Office for Black Catholics, created by the National Conference of Catholic Bishops in April, a more competent clearinghouse now exists for that purpose. The attention of the

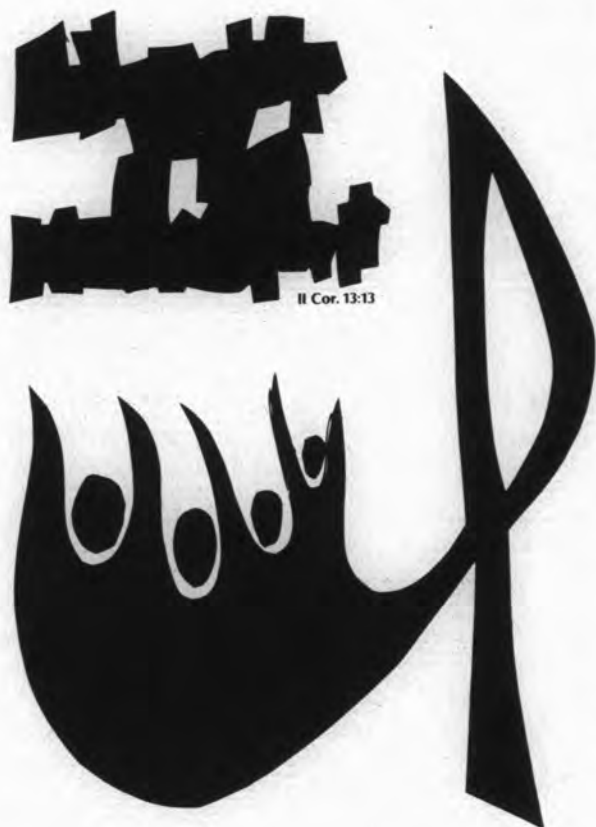
MESSENGER will henceforth be directed more though not exclusively to other aspects of the Negro apostolate. Our readers will still be able to enjoy the reports of the activities of our Divine Word missionaries in the South.

Like other Catholic periodicals, our MESSENGER has also been affected adversely by the prevalent economic changes. To keep afloat, it has been deemed a prudent move to publish the magazine as a *quarterly* instead of a *bi-monthly*. The present edition is the first of the series to be launched according to the seasons . . . winter, spring, summer, autumn. By way of compensation, the quarterly will have 20 pages; the bi-monthly had 16 pages.

We are confident that our readers will accept the change.

PRAYER FOR UNITY

By TITUS CRANNY, S.A.



Today it is commonplace to ask: Is ecumenism dead — or dying — or in its death throes? Is the ecumenical movement over — a relic of the recent past? What has happened to all the fond hopes of just a few years ago? What does the future hold?

We do not propose to answer these questions directly. Suffice it to say that the religious situation in the world and in our nation has changed much in the last few years. Ecumenism has not come to a screeching halt nor has it ended with a bang or even with a whimper.

Ecumenism has moved to a new stage or level requiring more dedicated work and confident prayer. The short-ranged hopes of the past were fleeting and immature; they did not give birth to "instant unity." But the longing for unity is still alive among Christians.

More than six decades have passed

since the modern ecumenical movement originated at Edinburgh in 1910. By more than coincidence the program of prayer for unity which has developed into the present Unity Week started in 1908. It began as the Church Unity Octave in 1908 under Fr. Paul James Francis, S.A., founder of the Society of the Atonement at Graymoor, N.Y. It prospered and developed into the Week of Prayer for Christian Unity under Fr. Paul Couturier of Lyons, France in 1935. In 1965 the Graymoor Friars and the Department of Faith and Order of the National Council of Churches joined together in promoting the Week of Prayer.

It may be asked if the Christian churches as such should be involved in ecumenism. The answer must be an unqualified affirmation. The effort toward unity must be strong, dynamic, concerted and visible. The theme of the Week of Prayer for 1971 was taken from St. Paul to the Corinthians: "The fellowship of the Holy Spirit." (2, 13:13)

It is a truism to say that the Holy Spirit is necessary in the enterprise of Christian Unity. Without God's help ecumenism is doomed to failure. But just as surely with God's grace and love it is bound to succeed.

If the Christian churches cannot resolve the question of unity among themselves, they can offer precious little to a world wearied by divisions and bored by pious rhetoric. A divided Christian family is a scandal to the world and a barrier to preaching the gospel.

All Christians must have an interest in and desire for unity. Christ would have it so. He prayed for unity on the night of Holy Thursday, "that all may be one."

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Earthquake Devastates New Guinea Missions

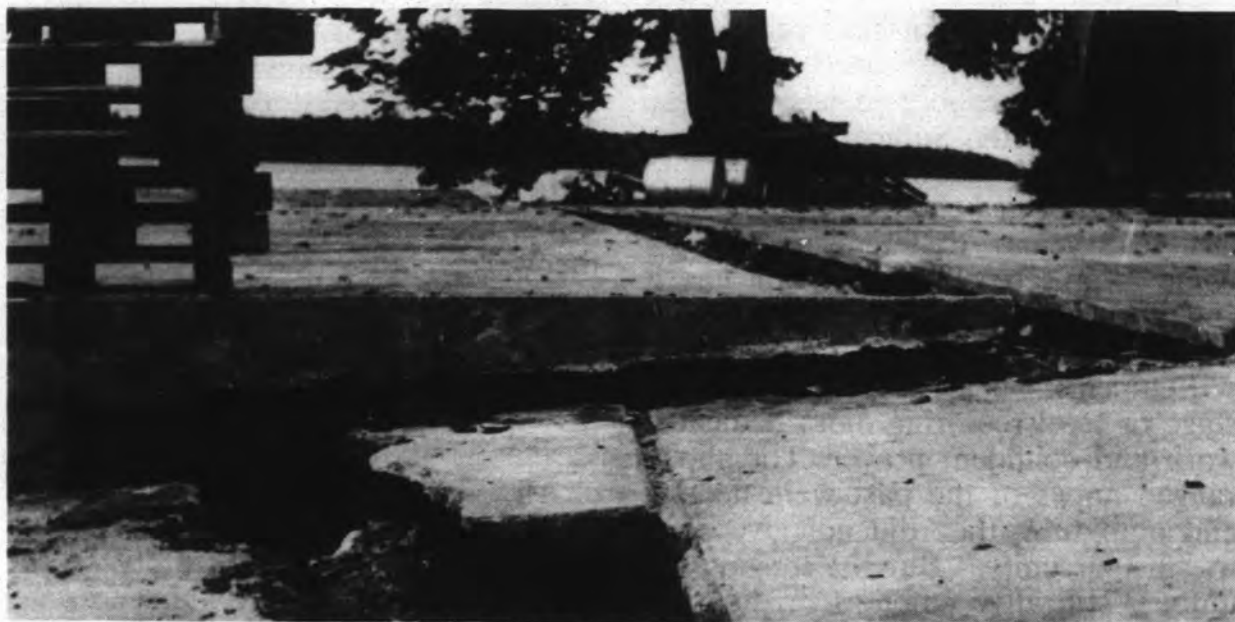
By Divine Word News Service, Techny, Ill.

With an explosive force of 2½ million tons of TNT, a quake disrupted the mission life on many Divine Word stations in New Guinea on November 1st. Although the loss of life was small, the disaster caused almost irreparable damage to the houses of the villagers.



What WAS "Home Sweet Home"

The greatest loss to the Missions however effected most of the plantation copra driers. The livelihood of thousands of the inhabitants was realized from this industry. For its income, the missionaries were able to provide for the vast network of education conducive to the Christian way of life.



A massive wharf built by a dying missionary Brother broke from its moorings.

Children Witness Ecumenism

By ANNE TANSEY



A teacher and her class

Those who are asking, "What has become of ecumenism?" will find a dramatic answer on the streets of Cincinnati on any school day. They can witness long lines of children going in various directions from public schools to places where they receive religious instruction and moral training on an ecumenical basis.

Two groups of teachers with numbers reaching into the hundreds, are using guidelines provided by the U.S. Supreme Court to provide thousands of public school children with religious education, primarily in deprived areas, at the request of their parents. They work in what is known as the "released time program."

Protestant teachers are affiliated with the Council of Christian Communion and Catholics with the Catholic Instruction League. Both have been doing the same work separately

for years. Now in many areas they are doing it together. Some are sharing the same facilities, others are team teaching. All participate in the same workshops and spiritual renewal programs to improve their skills and dedication.

The Catholic Instruction League works under the jurisdiction of the Archdiocesan Catechetical Office. Father James E. Shappelle, is the director. While it is in no way affiliated with any particular parish CCD program, the general requirements for C.I.L. catechists are the same. Some work in both programs. All are urged to attend the



Boys setting up the visual aids

C.C.D. courses provided by the Archdiocesan Catechetical Office for the education of catechists.

Mrs. Richard Cromer is Director of Christian Education for the Council of Christian Communion. The Council has fewer teachers than the Catholic

Instruction League for the reason that the Council teachers teach a full school day and every day in many instances, whereas the C.I.L. members are asked to teach but for one hour, one day a week. Many teach two and three hours



Singing a hymn

when there is need because of lack of teachers or space.

A "center" is the designation given to each of the "church schools." The center carries the name of the public school. In the center in which I teach, for example, both our group and Council group use the same facilities. The Council teachers instruct the second and third grades earlier in the morning. The Catholic Instruction League teaches boys and girls from the fifth and sixth grades from 10:45 to 11:45, at which time there are no Council classes and we have all of the available spaces, which enable us to keep our classes small so each child can have individual attention. The latter is not always possible. Because of lack of space and teachers for the large fifth grade enrollment, I have

twenty four girls enrolled in my class this year. The other classes, however, are all smaller.

Last year we tried team teaching the fourth grade together, but the numbers were too great for our facilities and this year the fourth grade had to be left out of the program. We have no Catholic children in our center whatsoever. Some are Baptists, a few Methodists and the rest belong to no denomination. But all receive instruction in basic Christianity and are given the moral training needed for a Christian life.

Teaching together in our Center provides greater stability for the children. They "graduate" from the Protestant Church School into the Catholic Church School. The children, who are totally black, with no white children whatsoever, witness the friendship and cooperation between the teachers of



Bible Vigil at De Porres Center

various faiths. The Council teachers come from many different denominations. No one teaches a sectarian religion. Efforts are made to relate re-

(Continued on Page 12)

Chosen By The Holy Spirit

Rev. Sanders Darbonne and Rev. Paul Scott Become
Divine Word Missionary Priests



Rev. Sanders Darbonne, S.V.D.

Two young men stood apart in the vast congregation in the Holy Ghost Church in Opelousas on Dec. 19th of last year. All eyes were centered on them. One was from the cotton fields of Louisiana; the other from the nursery gardens in Australia. Sanders Darbonne the former, and Paul Scott the latter, were being ordained priests.

Is it too much to attempt to envision the gentle yet firm guidance of the Holy Spirit in directing their lives? Both are of a family of eleven children. At one time, both were pursuing an occupation which did not satisfy their deeper aspirations. Both felt drawn towards the life of a missionary as spelled out by the Divine Word missionaries with whom they became acquainted. They met for the first time as classmates when they entered the Divine Word missionary college at Epworth, Iowa. Through a mutual ex-

change of ideas, they became steadfast friends.

"The One Who sends me to you, my brothers is the Lord!" This heartening message appearing on the invitation card of Father Sanders applies to both. It explains their status in the community of the People of God . . . not as mere social workers, builders, organizers, but preeminently as men of God," ordained for men in the things that appertain to God" (Hebr. 5:1)

On the following day, the occasion of their First Mass, a splendid reception was accorded them by the priests and members of Holy Ghost parish. It was a vivid testimony that these two chosen one of the Holy Spirit would be accepted by the Pilgrim Church in their assignments: Father Darbonne in



Rev. Paul Scott, S.V.D.

the Southern Province of the Divine Word missionaries and Father Scott in the mission field of Uruguay. May the Holy Spirit continue to be their Guide!

CLARKSDALE PA

Our Nation observed its Thanksgiving Day on November 26th. The Immaculate Conception parish of Clarksdale observed its Thanksgiving Day . . . better known as JUBILEE DAY on November 27th.



The jubilant mood is shown by (left to right) Fr. Leonard Hoefler, the second pastor, Fr. Provincial Bowman, Fr. Robert O'Leary, the first pastor and a former pupil of the school.



Former students came from all parts of the U.S.A. Mr. Van Chambers (extreme right) is an artist. He teaches at one of the universities in Baton, Rouge, La.

PARISH JUBILEE

"In the cross . . . salvation; no lack of it in Clarksdale!" When Father Robert O'Leary penned those words on the back of a photo of his Immaculate Conception Mission, he was "in the

dumps." He was experiencing the usual trials connected with the establishing of a mission. He saw only the *cross*, for he was then a pioneer missionary. His return for the Jubilee twenty-five years

(Continued on Page 13)



"A smile is a light in the window of a face which shows that the heart is at home." (a saying) Fr. O'Leary, the first pastor proves this point.



As becomes a devoted leader, Bishop Brunini took an active part in the jubilee celebration.

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Children Witness

(Continued from Page 8)

ligion and spiritual values to what the children are learning in the public school. In other words, teachers in all the centers "build upon public school education and spiritualize it." Every



Thanksgiving Dinner for all the Church School

effort is made to strengthen the faith of every child who is committed to a specific denomination. The belief in God on the part of all children is developed and their love for God, deepened. They are motivated to love fellow students and people of all creeds and races.

There is a variety of challenges for all who are engaged in the work of instructing children in the inner city. In some centers the children enrolled are Negro and Appalachian migrants, and the city's white poor. Thus the program is interracial as well as ecumenical.

The weekday religion program on released time is one of the best examples of ecumenism which can be found in Cincinnati, with students of

all races and creeds studying together in an atmosphere of love and understanding. Their teachers of many faiths meet together to discuss plans for better and better religious instruction and spiritual enrichment of the teachers. It is a case of all working together for God.

The last joint session took place at Grailville, Loveland, Ohio. The teachers were addressed by Rev. Eugene Maly, the noted theologian. Discussion followed. After lunch the program ended with a worship service in Grailville's unique chapel.

Because the law stipulates that children must be taken from the public school to non-government owned property in the released time, program teachers must walk the children from the public school to the place of instruction. Thus ecumenism is plainly visible on the streets of Cincinnati on nearly any school day in the long lines of children walking with their teachers between the schools.

A Short Course In Human Relations—

The 6 most important words:
I admit I made a mistake.

The 5 most important words:
You did a good job.

The 4 most important words:
What is your opinion?

The 3 most important words:
If you please.

The 2 most important words:
Thank you.

The 1 most important word:
We.

The least important word:
I.

CLARKSDALE PARISH JUBILEE

(Continued from Page 11)

later was one of triumph. Success had crowned his labors. He could then appreciate the meaning of *salvation*, for he was now a veteran missionary.

A thumbnail account of the Immaculate Conception parish would read thus: With their leader, Samuel Keith Harrington, reverently called the "Father of the Mission" six Negro Catholics of Clarksdale are credited with assisting Father O'Leary in the founding of the Mission. "Father" Harrington, however, passed to his eternal reward before the chapel was completed.

Sept. 1945 — purchase of 2½ acres of land

Sept. 1946 — a combination "rectory-church" was built by the pastor and several parishioners

Sept. 1947 — School started in the combination "rectory-church"

April 1, 1948 — Solemn dedication of a new concrete block, brick-veneer school.

July, 1949 — Convent for the Sisters of Charity of the Blessed Virgin (B.V.M.) begun. To help pay for it, the "rectory-church" was sold. The pastor had to move into one of the classrooms.

Jan. 1, 1950 — The Convent was dedicated

Nov., 1952 — Construction on the present Church was started

Nov. 8, 1953 — the Mission Church was solemnly dedicated.

The Reverend John Kersten, S.V.D., author of the well-known "Bible Catechism" is the present pastor.



Sister Janelle with her talented pupils in the early days.

THE GREATEST POWER

By FRATER DENNIS D. KENDZORA



"All power is given to Me in heaven and on earth." (Mtt. 28:18)

It is difficult at times to keep one's bearings in our ever-changing, highly confusing, technological age. Recent developments lend little security. Our lives seem to be slipping from our grasp. We may even appear to be pawns of a clandestine destiny of which we have no control. This is a frightening experience and not everyone can cope with it. Not everyone can live with him or herself.

Out of desperation many aimlessly strike forth. Having little control over themselves, leading indulgent and undisciplined lives, today's revolutionaries seek control over others. "Power" is the in-word of the new rebels. Planes are hi-jacked, campuses are ransacked, buildings are bombed, police officers are murdered, etc.

By no means is the mainstream of American life free of blame. Every time a business executive puts profits

and advancement ahead of respecting his employee's humanity, he plays the power game. Every time a parent puts his reputation ahead of his child's feelings, he plays the power game. Every time a clergyman speaks with the authority of a god, instead of respecting the consciences and mentalities of his parishioners, he plays the power game.

It is inevitable that our players will fail. They will not find happiness and meaning in their lives. It is because the greatest power on earth is not found in armies or missiles, neither in money nor prestige, but in the heart of the individual man.

Who are today's "powerful" leaders? Take away their armies and henchmen, how powerful are they now? Take away their money and credit; they are nothing. If we are to find true power, a force which will rise above both life and death, we must search the lives of great men. The greatest man who ever lived possessed neither an army nor munitions. The most powerful man who ever lived had little money or possessions. He is Jesus of Nazareth.

The power of Jesus lay in the uncompromising nature of his moral convictions. The moral principles of this man were "relative" to nothing; neither were they dependent on "situations." His kindness extended to all men, not merely to relatives and friends. No sin was unpardonable. No life was lost. If man would only change his heart and lead a disciplined life, he could find happiness.

"Power" then, lies in the consistency between our moral convictions and actions. Our convictions must be based on the Christian principles Jesus taught and lived. To do otherwise is to compromise our humanity. For beauty flows from the heart; and it is the heart which is the source of true power.

Profiled by His Word . . .

By SISTER MARY SAMUEL STEFFEN, O.S.F.



Who is Apollos? And who is Paul? We are simply God's servants, by whom you were led to believe. Each of us does the work the Lord gave him to do. I planted the seed, Apollos watered the plant, but it was God who made the plant grow. . . . I Cor. 3:5-6

"Each of us does the work the Lord gave him to do." "Allelu!" remains the anniversary theme even though calendar call for Jubilee '70 has become an eternal echo. We beg Time to redeem our tardiness as we raise last year's banner aloft to praise the Lord for His accomplishments through today's profile partners. Chronologically, we are in step with Divine Word Fathers Anthony Bourges and Francis Wade. You will recall that we had positioned them an arm's length behind Fathers Maurice Rousseve and Vincent Smith in an earlier feature. And, before spotlighting those two pioneers, we had described Mississippi's seminary for black youth from its genesis in Greenville to its fruition at Bay St. Louis. The Scripture quote for the Rousseve-Smith pro-

file related Peter's "living stone" analogy to the spiritual temple erected in every S.V.D. priest and bishop educated at the Bay. Since fisherman Peter offered no resistance to his stone mason role we are encouraged now to put Paul to the test. We trust that the tent-maker from Tarsus will not mind being transformed temporarily into a Southern planter.

" . . . it was God who made the plant grow." Growth! That's what this feature is about. Our pattern of precedence takes us to Anthony who was born in Scott, Louisiana, but considers Lafayette, five miles distant, as his home. The reason? Because he remembers it better. After all, he was only five years old when his parents moved to their new residence. Anthony's first long trip from Lafayette was to Chicago where he went to live with an uncle. Here, the young lad attended St. Sebastian's School for one year. He then returned to Lafayette and completed his elementary education in the new parish school.

During the summer of 1921 Anthony corresponded with Father Christman at Greenville. In August of that same year, Anthony took his second long trip from home — three hundred miles up the Mississippi Delta country to begin his studies at Sacred Heart College. The young student's Lafayette-Greenville adjustment sounds easy alongside these notes from Albert S. Foley, S.J., Ph.D. *God's Men of Color*

(Farrar, Straus and Company, New York, 1955):

Anthony played games with the other seminarians through the year. . . . He participated with zest in picnics at the River Jordan, and swam there and in the Bay. He played in the orchestra and sang in the polyphonic choir and its informal groups. . . .

But do not be misled. Rather, turn back a few pages and read about the harsh realities which tempered Greenville's joy-filled experiences. You will then discover how Providence blended the extremes and made possible the triumph of Jubilee '70. Likewise, you will more fully appreciate this congratulatory message from the Most Rev. Joseph B. Brunini, Bishop of Natchez-Jackson: "I do not believe that even the enthusiasm of the Founding Fathers and their Superiors could have realized the rich harvest that would be gleaned over these fifty years." With St. Paul we quickly add: ". . . it was God who made the plant grow."

"We are simply God's servants . . ." Those of us who know him will readily agree that the quoted apostolic credential applies to Father Francis Wade — partner of Father Bourges in our Jubilee '70 lineup. *God's Men of Color* bolsters the quote with this information:

He (Father Wade) is content to cultivate the small corner of the vineyard committed to his care. If the rest of the world passes him by unnoticed, he does not mind. He is fulfilling his lifelong ambition to be and stay a priest of God and souls.

This "lifelong ambition" was nurtured with that of cousin Norman DuKette in their Washington, D.C. home parish of St. Augustine. Do not lose Father Wade now as we digress momentarily in favor of his cousin and parish.

Eighty-year-old Father DuKette is recognized as the "benign dean" of America's black clergy. After graduating from Columbia College, Dubuque, Iowa, Norman returned to his sponsoring bishop in Detroit and was subsequently ordained for his adoptive diocese on February 7, 1926. Again we go to Father Albert S. Foley, S.J. for this information:

Two hundred white alumni of his alma mater, now called Loras College, assembled for the honoring of their fellow student. His mother (Mrs. Laetitia DuKette) almost eighty years of age, received the blessing from her priestly son's hands and uttered her Nunc Dimittis.

As for the home parish, we find Abraham Lincoln listed among St. Augustine's most influential benefactors. History credits the famous president for authorization of a White House lawn party which helped finance the first Catholic Church built for Washington Negroes. Lincoln personally attended the social event and brought with him a sizeable number of Cabinet members to support the cause.

"We are simply God's servants . . ." St. Paul's refrain directs our attention to Father Wade once more. Marching as he is in the present, with eyes on the future, this seventy-six-year-old cele-

(Continued on Page 19)

ALONG THE DIVINE WORD MISSION TRAIL

*Bay St. Louis, Mississippi
(The Seminary)*

"Live-Ins" is a program fostered by our Vocation Director, Father William Kelley. From the sixth grade on, pupils



Fr. Kelley profits by the Gospel advice:
"COMPEL them to come in!" (Luke 14; 13)

expressing an interest in the missionary priesthood have been encouraged to make a week-end trial of seminary life. They join the minor seminarians in all their activities.

Bishop Carlos Lewis, Auxiliary of Panama was our guest for a week. He made time in his social calendar for a visit to our missionary Father John Dauphiné recuperating in the hospital in Lafayette.

Like Christ their Divine Master, St. John the Baptist and the famous Fathers of the Desert, our novices under-

went a period of strict solitude as part of their training. This "desert experience" as it was called was intended to give them the opportunity of judging their reaction to the demands of the spiritual life when alone later on as missionaries. "Solitude," observed a well-known writer, "is the best nurse of wisdom."

*New Orleans, La.
(St. Augustine's Parish)*

"One man's meat is another man's poison." At the expense of the cultural center to be constructed by the city, St. Augustine's parish faces the loss of many parishioners who will have to



The parochial school . . . Belle Chase, La.
"An attractive playground means more fun."

lodge elsewhere. Attendance at the CCD classes however has alleviated this unfortunate state of affairs by the doubling of its enrollment.



St. Benedict the Moor . . . Duson, La.
"Time for catechism."

Belle Chasse, La.

(Our Lady of Perpetual Help Parish)

The recent fair netted a handsome, if not fabulous sum. The "green light" allows the parish to proceed with its expansion scheme. An attractive playground is one of the projects.

Jackson, Mississippi

(Holy Ghost Parish)

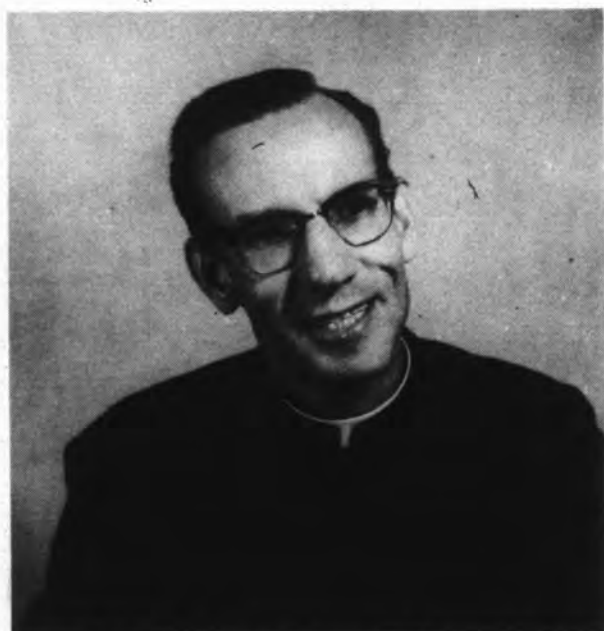
While some parishes note a decline in membership, Holy Ghost Church reports an increase. Another class of converts has been recently admitted as a contingent to the Pilgrim Church.

Duson, La.

(St. Benedict the Moor's Parish)

From observation it would seem that the rectory has been turned over to CCD activities. Classes are held all over the place. Under the direction of one of the Sisters from Lafayette, the members themselves are conducting the sessions. The pupils show a lively interest.

After years of devoted service in the Southern Province, Father Arthur Haines felt that the vigor of his powers was ebbing. At his own request, there-



Father Arthur Haines says: "Au revoir!"

fore, he was transferred to the Western Province where he serves as a hospital chaplain. He has left a void in the hearts of his fellow-missionaries and parishioners.

The newly ordained Fathers Darbonne and Mullaly have willingly thrown in their lot with our beleaguered missionary force in the South. Their presence will be considered invaluable for the cause.

Profiled by His Word . . . (Continued from Page 16)

brant is a "benign dean" in his own right. Agewise, he leads the three priests with whom he was ordained in 1934. Calendarwise, though, Father Wade joined classmates Rousseve, Smith and Bourges at Bay St. Louis on September 13, 1924.

The "lifelong ambition" of Francis Wade had earlier found a semblance of fulfillment when the group of Anglican-Franciscans, newly converted to Catholicity accepted the black lad as a lay brother. Known now as Friars of the Atonement in Graymoor, New York, these forerunners in the ecumenical movement were not in a position to ordain a Negro member. To their eternal credit, however, the Friars encouraged the vocation of Francis Wade. And when the young man learned of the seminary for black students in the South, he found no problem in making known his desire to seek admittance. Father Paul, Founder of the Friars of Atonement, sent a message of highest recommendation to the Divine Word Fathers at Bay St. Louis.

Thus, after seven years at Graymoor, Francis was on his way to the priesthood. Space does not permit us to detail his immediate acceptance nor the valuable contribution he has made through the years as a member of the Society of the Divine Word. At this writing, though, it is our joy to report that the faithful priest remains an inspiration to his many friends and acquaintances. On that happy note we conclude the profile series of Jubilee '70 and ask you to salute Father Wade and co-celebrants as we sing:

With the Church we celebrate;
Jesus' coming we await
So we make a holiday,
And we'll life forever.
Allelu, Allelu, Allelu,
Alleluia!

Who Let Him Out?

The layman's emerging—
Who let him out?
He's going to cause confusion
Without any doubt.
He's going to start checking
If things are all right.
He may even wonder
If Father is real bright.
Who taught that chap
To pray out loud?
He was easier to handle
In a nice quiet crowd.
Someone grab his missal—
Swipe his hymn book too.
Nudge him off the lectern
Back into the pew.
Submerge that layman—
Lower the boom!
We'll leave the church again
Quiet as a tomb.

The 1945 Preparation for the
1970 Jubilee Year of the
Clarksdale Mission



SPRIN

DIVINE WORD **the Messenger**

SPRING, 1971



**A MISSIONARY FROM
INDONESIA REPORTS**

**NUNS INVADED
BUSINESS WORLD**

THE WITNESS PROGRAM

DIVINE WORD MESSENGER

SPRING — 1971

VOL. 48 NO. 2

EDITOR

Geo. G. Wilson, S.V.D.

BUSINESS MANAGER

John Gerding, S.V.D.

COVER

A Village Scene In Indonesia

Subscription Rates:

1 yr. — \$2; 2 yrs. — \$4;
3 yrs. — \$5.

Address all correspondence:
**Divine Word Messenger, Bay St. Louis,
Mississippi 39520**

PHOTO CREDITS

Page 27 to Mr. Harold W. Paige; p. 29 to ONE
VOICE; p. 32 to Employers Overload Co.;
p. 39 to Rev. Wm. Kelley, S.V.D. and Rev.
John Kersten, S.V.D.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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Second class postage paid at Bay Saint Louis, Miss., and at an additional mailing office in Lowell, Mass. DIVINE WORD MESSENGER is published quarterly by Society of the Divine Word, Province of St. Augustine, Bay Saint Louis, Miss. 39520.

Printed by Sullivan Brothers, Lowell, Mass.

SEND FORMS 3579 TO: DIVINE WORD MESSENGER,
BAY SAINT LOUIS, MISSISSIPPI 39520



An Electron of Inspiration

Living in the Spirit denotes action. St. Paul presents its various aspects. "The fruit of the Spirit," he writes, "is love, joy, peace, patience, kindness, goodness, forbearance, mildness, faith, modesty, continency, chastity." (Gal. 5:22). Performed under the inspiration of the Holy Spirit, these good habits make us happy and content in regards to our relation to God, our neighbor and ourselves.

The love of God is radiated by the christian way of living. As a result there is *joy*. Joy leads to *interior peace*. Peace reveals the loving designs of Divine Providence in one's life. But following the plan of God's inscrutable wisdom requires *patience* which is inseparable from the love of God. As examples: St. Therese of Lisieux is noted for her love of God; St. Francis of Assisi for joy; St. Frances of Rome for peace, and St. Joseph for patience.

Kindness expresses itself in a variety of ways towards others. It can see the beauty of a soul beneath an unattractive exterior. *Goodness* is shown in relieving another's sufferings. It tends to offer consolation and thus draws souls closer to God. The weaknesses and many needs of others are sustained by *forbearance*. In some instances, loving thoughts, desires accompanied by prayer, supply what the soul cannot actually do. Where faults and failings, negligences and offenses are to be endured, *mildness* comes to the rescue. It encourages the soul to return good

for evil without complaining. In forgiving the offender, it ignores the offense. *Faith* in God our Father and faith in men as brothers and sisters inspire such amazing love. Here one finds St. Charles Borromeo as exemplifying kindness: St. Vincent de Paul, goodness: St. Monica, forbearance: St. Francis de Sales, mildness: and St. Paul, faith.

By *modesty*, the Holy Spirit causes the soul to know its condition and to act accordingly. In speech and conduct the individual curbs tendencies to excess. All proness to haughtiness, arrogance, flattery and cowardice is kept in check. Truth and right are consistently followed. The urge to yield to momentary impulses and passions is firmly suppressed. In pursuing man's craving for bodily pleasures, the senses of touch and taste are foremost. *Continence* controls them lest the limits of reason and decency are overstepped. Through *chastity*, the Holy Spirit gives the soul mastery over carnal motions. And thus the Christian is no longer seriously disturbed by the temptations of the flesh. The Holy Spirit schooled souls like St. Thomas More in modesty; others, like St. Bernard in continence; while others still, like the married couple St. Elzear and Blessed Delphina, in chastity.

The Holy Spirit seeks to make us Christlike. But Jesus went about doing good. So will we in following His inspirations.

The Spirit of Catholic Charities

The nationwide Catholic Charities Drive is over. Pledges of its support have been asked and given. Another bright chapter in the inspiring annals of Catholic Charities will begin for the poor and needy. Welfare bureaus will continue to brighten the drab lives of many seeking a solution to their pressing problems. Adoptive programs will keep on providing a happy future for children. The elderly and mentally retarded will still enjoy the personal attention as members of the Mystical Body of Christ. These are but a few of the manifold activities sponsored by Catholic Charities. How fortunate the dioceses are in having such a smooth-running and highly efficient organization! But how does one account for the vast amount of good which the Catholic Charities accomplish? In other words, what makes it tick?

The example of Christ provides the spiritual note prevalent throughout its activities. The poor are served because of Christ. A few illustrations from Church history will prove this statement. Because of Christ, the care of the widows as mentioned in the Acts of the Apostles (6; 1-6) sparked the institution of deacons. Because of Christ, the care of the poor sick gave

rise to the ministrations of St. John of God and St. Camillus in their day. Religious families named after these servants of God have since carried on this christian work. Because of Christ, Blessed Bernardine of Feltre reorganized the pawnbrokers establishments of his time to help those in straightened circumstances arising from a financial crisis or other misfortune.

Is it then something strange that the Church views with askance all tendencies to secularize the service of the poor? Does she not have reason to be suspicious of any attempt to make it a merely natural phase of social progress?

As a result of the Church's attitude in this regard, the accusation of being spiritually selfish is levelled against her. The poor, it is alleged, are looked upon as instruments of sanctification; their well-being and comfort are ignored. Such individuals misunderstand the motive and historical development of her charities.

The Catholic Charities will always render invaluable service as long as its personnel and donors observe Christ's approach toward the problems of its clients — respect for the individual as a *person*.

An Apostolate for Our Times

Brings Youth to Our Lady

By MRS. F. D. NICHOLSON



The Apostolate Fosters Devotion to the Immaculate Heart of Mary

Youth and Children's Day is an observance to commemorate the apparitions of the Blessed Mother at Fatima. It is called "Youth and Children's Day" because it is designed especially as a day whereby young people pay tribute to Mary.

How does this apostolate relate to the spirit and fulfillment of Vatican II's call for renewal? How does it comply with the Council's decrees and teachings? The renewal called for was a spiritual one. Individual holiness and that of the community were stressed. Youth and Children's Day has attempted to do just this since its beginning 22 years ago. Our Blessed Mother's message delivered at Fatima is its burden. The love She spoke of would not only urge repentance for personal sins, but also penitential acts for the sins of others. The personal and social holiness She requested was to be supported by sacrifice according to one's state of life. The prayer life would include the Rosary and devotion to Her Immaculate Heart. This movement aims to bring these ideas before children so they may be crusaders to the world.

The concern of Catholic mothers in the 1940's for the youth's involvement in future wars gave birth to this project. The Catholic mothers of Dallas knew that peace would be achieved only when Christian practices prevailed as our Lady of Fatima revealed.

What about its status as an apostolate in consequence of Vatican II? Does it belong to that category of out-



Through Love of Mary, Youth Can Change the World

moded movements? Does it overlap and thus become superfluous? Does it have the active support of bishops? Can it be truly called "Catholic Action?" Does the clergy esteem this apostolate? What about the formation of its members?

In emphasizing Mary's importance, the Council Fathers urged the Faithful to consider Our Lady also as their mother, and to "pour forth persevering prayer to Her". They further asked that "practices and exercises of devotion toward Her be treasured as recommended by the teaching authority of the Church in the course of centuries."

The primary purpose of Youth and Children's Day is to encourage them to participate in the liturgy honoring the Immaculate Heart of Mary on the first Saturday of each month. The youth properly brought up in a love of Mary will achieve through their lives the desired renewal in their own environment. This is another motive for the

apostolate. Those who work with youth know of the zeal of young people. They want to change the world.

Regarding the timeliness of an apostolate of and for youth, no one with a sense of history will deny the perilous state of both our spiritual and temporal order. Never before have so many youth grown up with so little spiritual direction. A Regent of the Catholic Daughters of America, who is the mother of thirteen children has this to say about the Youth and Children's Day apostolate and its relevancy today: "It is a group action whereby young people themselves can influence one another to say the Rosary daily, and to otherwise dedicate their lives after that of the Blessed Mother and Her Divine Son. We spend more time in the schools teaching our children sex habits than we do prayer habits. The children are coming out of the schools knowing more about the sex act than about the 'Act of Contrition' or the 'Act of Consecration' or the act of praying the Rosary."

Does it overlap? Is it superfluous? There is no other worldwide apostolate designed primarily to bring children to true devotion to our Blessed Mother. There is no other movement in which youth themselves can play such an active part.

Does it have the approval and support of the Hierarchy? Youth and Children's Day was founded in 1949 with the blessing of Bishop Joseph Patrick Lynch of Dallas-Fort Worth. His successors have also expressed their approval. Many among the hierarchy have become associated with it includ-

(Continued on page 28)

LAURELS FOR ANDRE BOHANNON, A Leader



Mr. Andre Bohannon . . . a Community-Minded
Farsighted Leader

Andre Bohannon is also one of "the firsts". Since August 1968 he has been the first lay principal of St. Jude High School in the City of St. Jude.

It was during his residency in South Bend, Indiana that he began his life's work. He seemed to place himself at the beck and call of the community. Let it suffice to mention among the various commitments, his services as chairman of the South Bend Human Relations Committee. None of the South Bend citizens then were surprised when Mr. Bohannon was selected to receive an award from the city council. The Certificate of Outstanding Service cites his exceptional achievements in the interests of civic and social welfare.

While engaged in social activities, Andre Bohannon did not allow himself to be engulfed in them to the detriment of his studies. As a holder of a Bachelor of Science degree from the Ball State University and a Master's degree

in Education from the University of Notre Dame, he was well prepared for his present assignment.

The field of education offered community-minded Bohannon boundless opportunities for his zeal. Within the period of sixteen months, a marked improvement was noticed at the school. A new home economics facility was acquired. An active guidance program was set up. The faculty was encouraged to exchange ideas pertinent to instructional planning and methodology with the only Catholic High School in the area, and other secular high schools. The results achieved have been a greater understanding and an improvement of programs.

Far-sightedness has made him concerned about other benefits for the school. In the interest of current and quality education, the courses for studies have been improved. A students' council was formed to encourage the youngsters to be more directly involved in school decisions. Ways and means to assist students in obtaining scholarships or jobs present a challenge to his dynamic leadership.

At a CCD meeting for the youth of the Montgomery area, he was the principal speaker. His topic, "Current Social Issues" made a profound impression upon the audience, for he spoke with the experience of a leader in christian social action.

An Apostolate

(Continued from page 26)



An Apostolate Whereby Youth
Can Influence One Another

ing the Most Reverend Luigi Raimondi, the Apostolic Delegate to the United States, Patrick Cardinal O'Boyle, archbishop of Washington, Archbishop Humberto S. Medeiros of Boston, when formerly bishop of Brownsville and Archbishop Madriga of the Philippines.

What is the clergy's reaction? Not only in the Philippines but elsewhere the clergy looks with favor upon this effort to bring people to the Blessed Mother. To our knowledge, a pastor has never discouraged special ceremonies to commemorate Youth and Children's Day when approached by the laity or by the Sisters in the schools.

It is evident that Youth and Children's Day is far-reaching. Anyone anywhere can take up the crusade. Catholic magazines and newspaper pub-

lishers and individual writers find it a wonderful apostolic effort.

For the formation of its members the guidelines of Vatican II are observed. The Council Fathers advised all who engage in the apostolate should form their spiritual lives after the most perfect model—the Blessed Virgin Mary.

Youth and Children's Day can be a year-round activity. In addition to the usual Saturday Mass, certain devotions can be added. These should include: Rosary, Marian songs, procession to a shrine of Our Lady, if possible, a sermon stressing Mary's concern for us and the "Act of Consecration to the Immaculate Heart of Mary." Participants are asked to pray for the Holy Father and for peace in the Church and in the world.

Youth and Children's Day explanatory leaflets can be obtained from the Director of International Youth and Children's Day, 725 West Colorado Blvd., Dallas, Texas 75208.

Sparklers

Happiness is like perfume. Spray it on others and you are bound to get some on yourself.

This would be a fine world if all men showed as much patience all the time as they do when they're waiting for a fish to bite.

Honesty is always the best policy. Unfortunately, too many people think they can't afford the best.

Don't keep the Faith . . . Spread it around.

Take a lesson from the pin. Its head keeps it from going too far.

Maybe it wasn't planned that way, but AMERICAN ends in "I can".

Man: The only animal that can be skinned more than once.

Charity is hardly charity unless it is "share-it-y".

A Missionary from Indonesia Reports

BY DIVINE WORD NEWS SERVICE, TECHNY, ILL.



Father Gootee, with some of his parishioners.

Years ago, a missionary from Ghana wrote an article for the MESSENGER—"If I Had A Jeep". Father Paul Gootee, a Divine Word missionary in Indonesia *has* a jeep. With it he can make the rounds of his 20 miles by 10 miles parish.

His 13,000 parishioners are mostly farmers and cattle raisers. Following the mission method, "evangelization through education" there are 3500 children in the 14 grade schools. A vocational high school and a technical school cater to additional pupils.

"How does a poor parish support such a large school system?" the veteran missionary of 14 years was asked. "The people build the grade schools", he explained, "and the

government pays the teachers. Our carpentry school is pretty much self-sufficient. The vocational high school is supported by special levies."

The boys are trained in modern agriculture methods. "In some areas," the missionary revealed, "the soil is so fertile that one can shove a stick into the ground, and it will sprout leaves." The girls learn home-making and sewing. In the carpentry school 80 boys are trained for building. 'Misereor', a German agency similar to Catholic Overseas Charities supplied the first tools for the school.

In describing a missionary's day, Father Gootee replied smilingly, "In addition to my pastoral duties, much of my time is involved with the supervising of the various social programs started. The Mission runs a Farmers' Union. For 2 months the members can rent a tractor obtained through 'Misereor'. Through a Consumers' Cooperative, tools, cloth and other daily necessities are purchased wholesale. An effort is made to industrialize cloth-making and fancy handiwork. The Indonesian women are skilled in these home industries."

"Part of my time," he concluded, "is also spent in treating minor ailments. I guess it's a good thing I come from a family of medical men." A hospital nearly completed will relieve Father now home on sick leave of this care. He is very optimistic about the future of his adopted country. A brother of his, the Reverend Stanley Gootee, also a Divine Word missionary is laboring in our Southern Province.

MISSION-SCOPE VIEW



A Divine Word Missionary with his sewing class.



At Play . . . Stones thrown up are caught on the back of the hand.

VIWS OF INDONESIA



An elderly woman prepares her much-loved snuff.



The Bamboo Flute Orchestra of the Seminarians.

Nuns "Invaded" The Business World To Meet Priory Payment

BY EMPLOYERS' OVERLOAD COMPANY, MINNEAPOLIS, MINN.



The sisters with their instructor,
Miss Dolphin.

Not long ago, something unusual occurred in the business district of Minneapolis-St. Paul. Businessmen on entering their clients' corporate offices were not prepared for the sight. In the receptionist's chair sat a nun.

The Sisters of the Order of St. Benedict embarked upon a unique project to help pay for their new priory. A large payment soon due on the four-year old building drove them to desperation. A drop in the number of vocations in the recent years aggravated their financial situation. This distressing factor combined with an increase in the number of retirements, left the nuns without sufficient income to meet the oncoming payment that fall.

They were faced with either raising the needed funds that summer, or re-financing at a three per cent hike in

interest rates. The community decided to raise the money by expanding their annual fall sale of hand-made items . . . ceramics and original stationery.

It was considered in addition, more important to find extra jobs for the summer. A switch from books to business was imperative . . . temporarily.

The Employers' Overload Company with headquarters in Minneapolis was contacted about possible jobs. The Sisters were willing to work as typists, receptionists, cooks, hospital workers, file clerks and in a variety of other positions with the business firms. The national recruitment director for the firm, Miss Dorothy Dolphin offered the Sisters a free brush-up course in office practices. Job assignments ranged from four to eight weeks.

The venture was a success. With groups desiring to raise money for specific purposes, the Company pursues a definite policy; the earnings of the individual are given to his society. All of the nuns salaries, consequently were directly turned over to their Order.

"I think people are surprised to find we wanted to go out to work instead of begging for money," was the comment of an official of the Community.

All agreed that the summer jobs, aside from the money, had proven to be a "rewarding" experience. It had drawn the Sisters closer together in terms of understanding the problems confronting their Order.

Time for Recreation, too!



A hilarious event on family feast.

Years ago, before vocation directors took over, many boys interested in becoming priests would raise this objection; "It takes too long to become a priest!" They had been told that it required years of study. They also knew that it employed much time for prayer. But they overlooked the fact that it needed periods of relaxation . . . recreation.

Recreation serves like the shock absorbers in a car, for it eases the jolts arising from the stern demands of study and prayer.

"Family Feast" is an annual event observed in the seminaries conducted by the Divine Word missionaries. It provides the instructors and particularly the students with that wonderful opportunity for preserving the happy balance . . . "a sound mind in a sound body".



"Horsing around" during annual football game of Seminarians vs. Students.

THE WITNESS PROGRAM

A Challenge for Seminarians



Our Seminarians take part in the witness program.

For the past five years, the parishes in the archdiocese of New Orleans have become acquainted with the Witness Program. Each summer, scores of seminarians supervise youth activities. Others take up the census in parishes. Families harassed with problems about food, clothing, housing, etc., have experienced relief through the help of these "witnesses".

How did the Witness Program start? Archbishop Hannon originated this form of Catholic Action for seminarians. He wanted to build up the kind of leadership which the Church in the archdiocese needed. Such leaders, imbued with the apostolic spirit were to be "witnesses" of Christ among the poor and needy. While visiting in Brighton, Mass. he addressed the seminarians on the subject. Many were eager to help him, but eventually only ten were chosen to go to New Orleans to assist with the project. It began as a summer program as an aid to one more

permanent. Desire Street area was picked as a beginning. Since then, the Witnesses have moved into ten different quarters.

This phase of Catholic Action gives seminarians opportunities to become identified with the people. Through its system of teamwork it offers them valuable insights in the merits of community spirit. "In union there is strength."

The program covers all age groups. The morning session is occupied with the children. An educational workshop is conducted in the afternoon. The evening is devoted to the interests of adults. To encourage self-improvement, credits are awarded for academic studies and field work. Periodical contacts with each seminarian are made by the staff members. He receives an evaluation of his activities and a similar report is forwarded to his seminary superiors.

Since "all work and no play makes Jack a dull boy," once a week there is a get-together for all connected with the program.

While identifying with the people through service, the seminarian is urged to show real, personal interest. In comparing the approach made by some other agencies with that of the Witness Program, a parishioner made this remark: "The Witnesses do not make promises, but show love and interest."

Profiled by His Word . . .

BY

SISTER MARY SAMUEL STEFFEN, O.S.F.



Honor the Doctor with the honor that is his due . . . sometimes success is in his hands, since they in turn will beseech the Lord to grant them the grace to relieve and to heal, that life may be saved . . . (Eccl. 38; I, 13, 14)

"Honor the Doctor with the honor that is his due . . ."

Any success that makes for the betterment of human existence usually begins in the heart of a person who dares to dream and cares enough to pursue his gift of the spirit. Dr. Charles Richard Drew measured up to the challenge of his dream and, as a result, the world he left behind continues to benefit from his positive contribution. Since many beneficiaries are totally unaware of the black doctor's legacy, we choose to use these pages to inform them and to honor the memory of our great benefactor.

A sprinter. That's the way Charley described himself. The parallel bars

through which his forty-six years ran were those of scientific and athletic achievements. Entrance and exit ropes wear the labels: 1904-1950.

From academic studies, cinder paths, baseball diamonds, basketball floors, and football fields, Charley sprinted into the world of medicine where his reputation for excellence soon out-ranked the earlier honors won as student, star athlete, and coach. The intervals of relaxation which balance the activities of a sprinter gave way to concentrated effort during Dr. Drew's seventeen years in the medical profession. His last nine years spent as professor of surgery at Howard University allowed little time for respite. Instead, his diligence as a medical doctor, instructor, and research scientist, evolved into one "long sprint marked by meteoric spurts."

"Sometime success is in his hands . . ."

Success in anything demands effort. Charles Drew groomed himself physically and financially for his successful professional career through athletic exertion. Records reveal that he was a natural in sports. As captain of the track team at Amherst, football half-back, and most valuable player of the year, our future doctor merited the Howard Hill Mossman trophy in 1926. This was his reward for having brought highest honors to the college over a four-year period. After his 1926 graduation from Amherst, Charles chose to supplement his income by

working as a referee at Morgan College for two years. He then went to McGill Medical College, Montreal, where he received two fellowships in recognition of his first place rank in physiological anatomy. Without neglecting his studies, Charley continued his winning streak in sports. He became the all-time scorer in a Canadian intercollegiate track meet. The year 1933 marked another victory when Charles graduated with highest honors from McGill in Medicine and Surgery. His next opportunities came from Montreal hospitals where he made practical use of theoretical knowledge through extern-intern activities. Thus enriched by experience, Dr. Drew returned to the States in 1935. Here he accepted a position as staff instructor at Howard University—a post he held in conjunction with that of resident surgeon at Freedmen's Hospital. Later, a Rockefeller fellowship made postgraduate work possible at Columbia University from which Dr. Drew obtained a Doctorate in Medical Science. That same year, 1940, a military emergency created a vital need for his specialty. Charles Drew was recognized as man of the hour because his years of extensive research and laboratory experience had equipped him superbly for England's urgent call during her terrible blitz period in early October. Almost immediately, the dedicated physician left to help organize the British Blood Plasma Project. During the following year, Dr. Drew introduced the revolutionary idea of a central depository for blood. This unusual "bank" was responsible for saving countless lives throughout World War II. Tremendous as the contribution was, it did not succeed in elimina-

ting prejudice. Dr. Drew's own blood would have been rejected had it been offered for a white brother. In spite of such bigotry, the gifted doctor and his co-workers maintained that all human blood could be typed in various categories without regard for race or color. So convinced were the "bankers" of this fact that they discouraged segregation of blood taken from black and white donors. This policy made Dr. Drew particularly vulnerable and within weeks he "was allowed to leave the program just as it was about to become nationalized." Thus ended one aspect of international service by an American citizen whose expert assistance had been so vital in a critical hour of world history.

Dr. Drew was not known to have murmured about his "dismissal" from the blood procurement post. Nor was he known to have been without an opening elsewhere. In fact, he was promptly invited to a professorship in surgery at Howard where he became head of the Department and chief surgeon at Freedmen's Hospital. His special emphasis was on physiological surgical principles, the results of which can be seen today at Howard Medical Center.

"that life may be saved . . ."

An adequate review of Dr. Drew's accomplishments is beyond the scope of this profile. Too soon his obituary date will halt our biographical sketch but, while time remains, we will continue our chronological peek at honors Dr. Drew received for his dedication.

(Continued on page 38)

NEWS *from* MISSION INTERCOM

BY UNITED STATES MISSION COUNCIL

The executive office of the new United States Catholic Mission Council opened on Sept. 1, 1970. *Purpose:* "to provide a forum and organ for the evaluation, co-ordination, and fostering in the United States of the worldwide missionary effort of the Church."

LAY VOLUNTEER: Jan Holey, Extension Lay Volunteer from Minnesota completed 2 years of teaching in Amarillo, Texas with the Spanish-American people. "The greatest experience I have had. I saw the real value in giving of self and in accepting myself for what I am, and others for what they are."

INDIAN CONTROL: Immaculate Conception High School, Stephan, S.D. part of mission of O.S.B.'s of Blue Cloud Abbey for 75 years, has been renamed Stephan High and handed over to Indians it serves. Move is part of effort to increase Indian control over service agencies working in Indian areas.

SISTER-MINISTERS: Priest shortage in the Monte Alegre area of Parana, Brazil has caused local bishop to invest 3 Holy Cross Sisters with privilege of leading para-liturgical services, including administration of the Eucharist in the 60 chapels of area Community now serves. Use of white tunics by Sisters when conducting services reminds participants of solemnity of the Eucharistic ministering.

CATECHIST-MINISTERS: Zambian bishops ask Vatican to allow catechists to officiate at marriages when priest is unavailable.

FROM FOREIGN TO LOCAL: Expulsion of foreign missionaries from Guinea in 1967 left 20 priests for 3 million inhabitants. The Archbishop of Conakry says: "We do not have any more foreign white missionaries . . . but we do have African missionaries from other countries. What is a marvel is the fact that laymen and priests have together taken on themselves their missionary duty towards non-Catholics . . . Conversions are quite numerous. Today, we have many more voluntary catechists which we did not have before. They are able to do the work formerly done by foreign missionaries."

GOOD GRAMMAR OR GOOD TASTE?: "Wantok tastes good like a newspaper should", might well be slogan for first national Christian newspaper in Papua-New Guinea territory, where people are accustomed to use old newspaper for rolling their own. When *Wantok* (pidgin for "one talk") was started, paper's organizing team ran a series of tests to determine which stock was best for making cigarettes.

Fortnightly *Wantok* is main product of Wantok Publications, owned by 17 Catholic bishops of Papua, New Guinea and Solomons. Designed to be a Christian rather than Catholic paper to serve whole territory. A tabloid 90% printed in Melanesian Pidgin, used by more than 800,000 of territory's population. Vocabulary is 80% English in origin.

PROFILED BY HIS WORD

(Continued from page 36)

1944: NAACP's Spingarn Medal was awarded the black doctor for his unique efforts in the preservation of blood plasma.

1945: Virginia State College conferred an honorary D.Sc. on the illustrious doctor-scientist.

1946: Dr. Drew was elected a Fellow of the International College of Surgeons.

1947: Amherst, the alma mater of Dr. Drew, granted him an honorary D.Sc.

1949: As surgical consultant to the U.S. Army's Surgeon General, Dr. Drew and three other physicians toured hospital facilities through occupied Europe for the purpose of improving medical practices in these institutions. This trip, incidentally, was considered by Dr. Drew as the only real vacation he ever had.

1950: A tired man fell asleep one night at the wheel of his auto in North Carolina. Charles Richard Drew died without regaining consciousness; thus abruptly ended a brilliant career.

The great doctor who in life experienced rejection because of his color and his refusal to suffer silently the humiliating practice of blood segregation was honored in death by throngs who came to bid him farewell. His colleague, W. Montague Cobbs, M.D. gives this description for us:

The endless procession which passed through Rankin Chapel from noon to midnight as he lay in-state in an atmosphere of moving beauty and dignity were a token of the extent to which his character and achievements had gripped the public imagina-

tion. The many distinguished figures in medicine and public life from near and far who attended his magnificent funeral were a measure of the esteem in which he was held by the informed and the responsible.

Such is the benevolence of death. Prejudice melted at Dr. Drew's bier as people recalled his contribution to the human family. Truly, success had been in the hands of this "Ingenious American who started the most important bank in history" in order "that life may be saved."

A Prayer of Faith

- I asked God for strength, that I might achieve
- I was made weak, that I might learn humbly to obey . . .
- I asked for health that I might do greater things
- I was given infirmity, that I might do better things . . .
- I asked for riches that I might be happy
- I was given poverty that I might be wise . . .
- I asked for power, that I might have the praise of men
- I was given weakness, that I might feel the need of God . . .
- I asked for all things that I might enjoy life.
- I was given life that I might enjoy all things . . .
- I got nothing that I asked for — but everything I had hoped for.
- Almost despite myself, my unspoken prayers were answered.
- I among all men, most richly blessed.

(Author unknown)

ALONG THE DIVINE WORD MISSION TRAIL

BAY ST. LOUIS, MISSISSIPPI (*The Seminary*)

Father Clinton Doskey and Sister Barbara Ashey of the archdiocese of New Orleans gave a lecture to our novices on the Witness Program. Following the discussion period, application forms were handed out to those wishing to be associated with the project during the summer.

FRANKLIN, LA. (*St. Jules.*)

Another Confirmation class . . . more witnesses to Christ! Missionaries like the zealous pastor, Father Ecimovich have good reasons to rejoice on such occasions. Some will remain in Franklin; some will go elsewhere. But wherever these new soldiers of Christ go, their devoted pastor prays that they will illustrate in their lives the fruits of the Holy Spirit.



Confirmation Class at St. Jules.

CLARKSDALE, MISSISSIPPI (*Immaculate Conception*)

Jubilee greetings to our readers from Father John Kersten, S.V.D., the pastor and his efficient parish council! At Father's right is the pioneer missionary Sister Mary Janelle, B.V.M.



The "brain trust" of Immaculate Conception parish.

THE 'LIKU-RAI' DANCE IN INDONESIA



DIVINE WORD Messenger

SUMMER, 1971



CHRIST IN GHANA
LOOK OUT...ANTS!
DAY THERAPY CENTRE

DIVINE WORD MESSENGER

EDITOR

Geo. G. Wilson, S.V.D.

BUSINESS MANAGER

John Gerding, S.V.D.

COVER

Boy Scouts symbolic
Anti-poverty March

Subscription Rates:

1 yr. — \$2; 2 yrs. — \$4;
3 yrs. — \$5.

Address all correspondence:
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Mississippi 39520

PHOTO CREDITS:

Cover & pages 50, 51, 54, 58 to Rev. Wm. Kelley, SVD; page 45 to The Catholic Telegraph & Cincinnati Herald; page 46 to The Catholic Telegraph & Anne Tansey; page 47 contributed by Rev. John La Bauve SVD; page 48 to Anne Tansey; page 53 to Carl L. Taylor.

SUMMER — 1971

VOL. 48, NO. 3

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests, and Brothers. In 1905 the order began working among the colored people of the southern U.S. Today the order conducts more than 40 parishes and missions in that region. Also, the order early gained a reputation for training colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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An Electron of Inspiration

"If God doesn't get you the devil must!" This line from a song of the World War I days expresses a sober truth. Since the Fall there have been two spirits interested in every soul: the Holy Spirit and the Evil Spirit. We are necessarily influenced by the one or the other. In following their guidance we will become saints or reprobates.

Using seven deadly weapons: pride, covetousness, lust, anger, gluttony, envy and sloth, Satan becomes the inspirer and abettor of all sins and disorders. The Holy Spirit offsets this with seven mysterious Gifts: Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and Fear of the Lord. Their help forms good lives. They lie dormant like fire in a match until an occasion brings them into activity.

Wisdom gives us the habit of seeing and judging things in reference to God. This Gift helps us to appreciate heavenly things. St. Aloysius, for instance, influenced by it would ask himself regarding anything, "What relevance does this have to eternity?"

Understanding enables us to grasp the truths of Faith more easily and thoroughly. It helps us to discover their beauty and meaning for life. The Gift serves like a lens to the eye in regards to spiritual matters. St. Therese of Lisieux's "little way" in the spiritual life was revealed by this Gift.

Counsel helps in solving doubts and uncertainty in matters relating to the Will of God. It also disposes the soul to be ready to do the better thing. The simple peasant girl, St. Joan of Arc was led by this Gift to obey her "Voices" which commanded her to save France.

Fortitude assists the soul in persevering in doing good. It sustains not only martyrs, but every Christian in following Christ.

Knowledge enlightens the souls as regards the purpose of earthly things. By means of this Gift, we are induced to use creatures as rungs of a ladder in reaching God. Animated by this Gift, St. Homobonus considered his business as an employment given him by God.

Piety disposes us to serve God out of love. This Gift helps us in the practice of our religious duties. It also urges us to be zealous for the glory of God. Attracted by it, St. Ignatius of Loyola chose as his motto: "To the greater glory of God!"

Fear of the Lord fosters a filial and reverential attitude towards God as a Father. Such reverence is shown in our speech, e.g. not referring to Him as "the Man upstairs", and in our conduct in church. A horror of sin springs from this Gift. The school boy St. Dominic Savio's resolution, "Death rather than sin!" was braced by this Gift.

May our lives be influenced by the Holy Spirit through the use of His Gifts!

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May our lives be influenced by the Holy Spirit through the use of His Gifts!

The Campaign for HUMAN DEVELOPMENT

Pope Paul VI's earnest entreaty, "for God's sake . . . break the hellish circle of poverty" has not fallen on deaf ears. The Campaign for Human Development is the Church's response. It is neither a symbolic gesture, nor an impractical dream, and far more than just another fund-raising appeal. It carries an educational program to change the attitude of all concerned with the poor.

This program makes it different from others launched for the poor. Former efforts aimed solely at alleviating the conditions of the underprivileged; no attempt was made to induce people to see the problem of poverty in all its ghastliness. The other educational aspect is to help the poor to help themselves. It has been observed that the greatest enemy of the poor may be those well-intentioned individuals who want to do things for the poor without the poor doing anything for themselves. A Chinese proverb however expresses the solution of this error thus: "It is better to teach a poor man how to catch fish than to supply him with fish." The poor want a *helping hand*, but not a *handout*. Human development efforts must avoid both the paternalism of the wealthy and the fatalism of the poor.

The Campaign's success depends

therefore in a large measure upon the personal involvement of individuals. People are needed who will donate their skills and their abilities. Personal commitments of such a nature will exert a salutary influence on the lives of those served.

Experience has shown that when the poor are taken seriously and are helped toward a solution that they have worked out, marvelous results are achieved. The wisdom of the Campaign is shown by the arrangement that the poor are well represented on the advisory committee. They are encouraged to submit their self-help programs. They must have a dominant voice in planning and implementing the program.

Interviewed on the success of the Campaign, Auxiliary Bishop Dempsey of Chicago expressed his opinion in these modest terms: "I do not think that we shall ever count our success by the dollars raised or even the programs that are successful. If our efforts change society so that the poor are loved, not feared, we will have made a start."

It is an outstanding tribute to the generosity of our American Catholics that the amount raised was the largest total ever obtained in a single national collection.

Project Commitment in Cincinnati

BY ANNE TANSEY



PROJECT COMMITMENT . . . to change the attitudes of others

Project Commitment literally exploded in Cincinnati during the years 1968 and 1969. There is now talk of reviving it in 1971. During the first year alone more than eight thousand adults and hundreds of high school students were brought face to face with the problems of race and poverty.

An adult education program, Project Commitment began in Detroit where it was a totally Catholic program. Archbishop Deardon was so enthusiastic about it that a report on the program was issued at a Catholic convention for men in Kansas City, Missouri, in 1967.

Martin Cassidy, chairman of the social action committee of the Cincinnati Archdiocesan Council of Catholic Men was an intent listener as his city had just gone through a summer of intense racial violence. He gathered all the information available on the project and carried it back home.

The broad objectives of the initial phase of Project Commitment were to create in each parish a core of committed, informed Catholics to *change the*

attitudes of others in the parish and community; to create a group of informed Catholic leaders to serve as a leaven in the community and work with the sponsoring organizations in the city which had been torn by riots in 1967 and 1968; to combine the efforts of Negro and white communities to further understanding, work together for the common good.

The program called for a series of eight weekly meetings to discuss the subjects: Race Relation, Yesterday and Today, Why Are People Prejudiced, Poverty and Its Social Consequences, Discrimination in Education and Employment, Housing Rights and Wrongs, Power and Its Use, and the Responsibility of the Church, the People of God.

Informed speakers on these subjects, black and white, religious and lay, men and women, Catholic, Protestant and



Speakers presented information on their topics.

Project Commitment . . .



A priest, a Sister and one or two Negroes were discussants at each table.

Jewish, presented information on their topics to people gathered in groups of eight and nine at tables in the auditorium of Moeller High School. At the conclusion of the talks, participants went into small group discussions. This was followed by a period of questions directed from the groups to the speaker and his or her reactor.

The discussants at the tables were selected by their pastors to participate. A priest was at every table, a Sister and one or two black persons. The discussions were rather lively, often heated ones. There were passionate arguments. Some never came back, but their places were soon taken by others. The number of participants continued to increase each week.

There were people at the Project who discovered prejudices they did not know they had. When they were unearthed under the spotlight of truth and information, many faced them courageously. Some left Moeller High School "free at last" from debilitating prejudices which had held their souls and spirits captive. Others could not let go their prejudices. A bare minority agreed to balance parochial schools racially.

Many thought the heights of drama had been reached on the night that Archbishop Alter opened Project Commitment in All Saints Church. But the second night eclipsed this one. It was the worst night of the winter. Moeller High School was far, far out in suburbia; but five hundred people braved the ice and snow to begin the discussions.

The following week was even more chilling. As participants were on their way to the meeting, news came over the radio that Dr. Martin Luther King had been shot. During the discussions some one stole up to the stage to inform the leaders that Dr. King had died. In what may have been the first memorial service held, Father Shappelle, head of the Catholic Human Relations Committee, conducted a prayer and a moment of silence.

On Palm Sunday those taking part in the Project meeting went to the black churches in the city to mourn Dr. King with his people. It was one of the finest ecumenical, interracial manifestations ever held, and was completely unplanned. Project Commitment contin-



There were people . . . who discovered prejudices they did not know they had.

(Continued on page 48)

An Unusual Profession Day Observed

Profession Day is usually associated with religious communities pronouncing the vows of poverty, chastity and obedience. At St. Thomas Nursing Home in Houston, Texas, however, it was concerned with three senior citizens 76, 81 and 95 years old. Recently they made their Profession of Faith before the Reverend John LaBauve, the Divine Word missionary pastor of the local St. Mary's Church.



Father John LaBauve, S.V.D., receiving the Profession of Faith.

The kindness of the Sisters and staff members as well as the devotedness of the missionaries in charge of the parish, induced the trio, aided by grace to make such a momentous decision in the late evening of their lives.



Their Christian commitment made the Profession Day possible.

Project Commitment . . .

(Continued from page 46)



The Rev. Fred Shuttleworth addressing the Southeastern Ecumenical Ministry.

ued in spite of the riots which were tearing the city apart.

When the eight weeks were over, Auxiliary Bishop Edward A. McCarthy closed Project Commitment. But it was not entirely closed. The people carried it back to their committees where they made it ecumenical. Catholic, Protestant, Jewish churches and congregations teamed up to conduct junior P.C.'s. The same format was used in each one.

The newly-formed Project Commitment spread like a prairie fire across the entire archdiocese. For many of

those who participated in the suburbs, it was the first time they had ever met a black person socially. In spite of the bitter opposition, the Project conducted by the Southeastern Ecumenical Ministry, of which I am now Publicity Chairman, attracted more than 500 who espoused the cause in a highly prejudicial area. Our meeting place was picketed, and pamphlets against our Project were passed out.

At the conclusion of the sessions, however, 46 clergymen of various denominations issued a *Statement of Welcome* to black people to come to the community to live.

Project Commitment did not solve all of the problems in the Archdiocese of Cincinnati, but it brought them to public attention.

One Negro leader in the city stated, "We now know that some white people are trying to help us. We know the churches are behind us — maybe not all the way, but some."



Clergymen . . . issued a statement of welcome to black people.

BISHOP BOWERS HEADS NEW DIOCESE



After an odyssey of 43 years, Bishop Bowers returns home.

Bishop Joseph Oliver Bowers of the Divine Word Missionaries has been named by Pope Paul VI as the first spiritual ruler of the newly erected St. John's diocese in Antigua of the West Indies.

His ecclesiastical territory covers eight islands. The population, 90% black numbers 135,000, of which 6% is Catholic.

A West Indian by birth and an alumnus of St. Augustine's Seminary, the 60-year old prelate was ordained in 1939 and missioned to Ghana. Nominated as Auxiliary Bishop of Accra in 1952, he became its Ordinary in 1953.

Bishop Bowers has the distinction of being the first member of African descent in the Divine Word Missionary Society to be raised to the ranks of the episcopacy.

CHRIST IN GHANA

A blind person as a reader during a church service usually does not raise a stir among news reporters. But such a one reading from the Gospels during a Trade Fair, does. This occurred during the Second International Trade Fair in Accra, Ghana at the early part of February of this year.

People wondered what religion had to do with a Trade Fair. The Divine Word Missionaries there were convinced that there was a connection between the two. They therefore designed an imposing structure called the "Christian Pavilion." Over its top was emblazoned the heading: "Christ in Ghana." It housed a large cross and a life-sized Christ, the work of a Ghanaian artist, Mr. Jacob Gadze. The theme: "He went about doing good" was spelled out in such a way to show that Christ was

truly present in Ghana. His presence was demonstrated by a display on mission activities, e.g. care of the sick and education.

Along with the blind man, some cripples from an orthopedic clinic conducted by a Divine Word missionary Brother drew particular attention from the throng of visitors.

The ecumenical spirit of the pavilion impressed all. The Christian Council and the Assemblies of God had literature displays side by side with the Catholic bookshop.

A film festival sponsored by the Catholic Film Office of Ghana, the West African Evangelical Society and the Grail helped very much to emphasize the reality of Christ's presence in Ghana.

Better Housing...a Target of shops



A showcase of social degradation



THE pride of a community



Privacy is often lacking in such quarters



Sanitary conditions are difficult to keep in situations like this

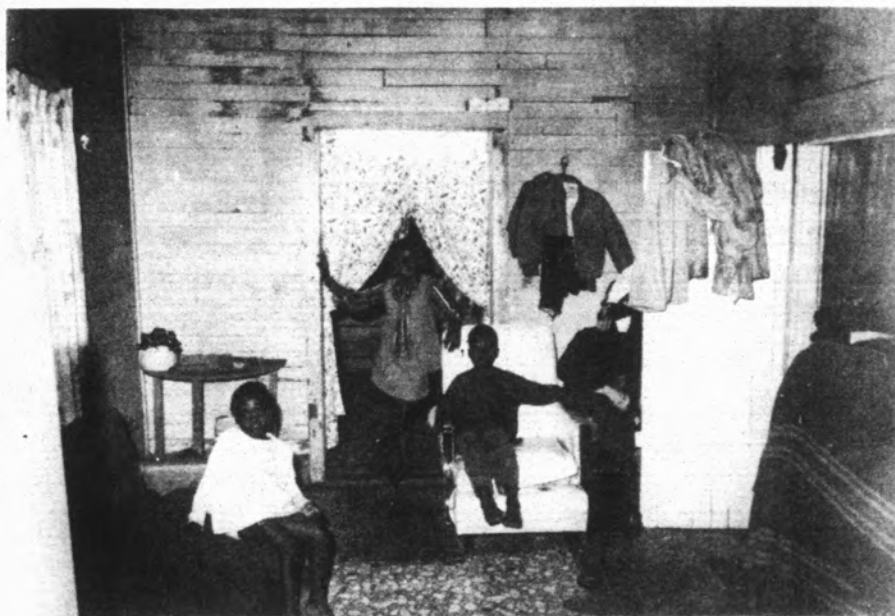
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Sanitary conditions are difficult to keep in situations like this

Look Out . . . ANTS!

The missionary did not realize that a part of his religious habit was "inhabited" until he began vesting for Holy Mass. A nest of ants had settled in the cowl. The tabernacle in one of the churches was for a time a sort of rendezvous for ants. That they could get into the tabernacle itself was partly understandable; but that these pesky creatures could invade the tightly-lidded ciborium was baffling! One can find them crawling on the floor, in cupboards, on new clothes. In some areas it is still a precautionary measure to examine the bed before climbing in otherwise . . . Indeed these tiny creepers are ubiquitous in Ghana!

More than one chicken coop has been visited by them especially at night. Feathers and bones remain as the mute witnesses of the visitation. As a preventive measure, wood ash is usually spread around the premises leading to the coops, for the ants seem to dread crawling through it. Anyone who has had experience with them ruefully understands the saying: "In unity there is strength" for these fearful denizens of the forest and savannah do not come singly. When lizards come scurrying from their hideout and snakes, spiders slithering from their habitat, it is a sign that the ants are on the march; all creatures believe in giving them a "wide berth." On their march they cover or go through whatever lies in their path. A missionary awoke one morning to find that some had lodged in his hair;



While working outdoors, Ghanaians must always be on the alert for ants.

evidently his sleeping quarters must have been in their way.

While ants may be blind or deaf, all have a very keen sense of smell. As a rule, therefore, the legs of the dining room table are set in a can partly filled with water to prevent their coming on the table and taking possession of whatever is or has the smell of food. Just one slip of the memory is an open invitation.

Incidentally, the people of Accra, the capital of Ghana are called "Ga", a kind of big, black ant, about three times the size of the driver ant, though not as aggressive. They are usually seen ambling peacefully in groups of about a hundred. But if they are disturbed, they emit a sound like a kettle boiling over and at once begin to attack. Their bite is very painful. From this fact the people of Accra deduce the moral: "Leave us alone and we will leave you alone; but if you bother us, look out for trouble!"

A Tour in One Shanty Town



Many spend their lives in unspeakable squalor

"Pay your rent in due time every month or out you go!" Such was the usual ultimatum given to the occupants of some ramshackle shanties in East Austin, Texas. The rent was certainly, not a merciful pittance either.

Yet, amid such subhuman conditions, a sense of dignity and ambition was in evidence. The home of a fatherless ninth grade boy showed the living quarters of his mother and himself as clean and orderly as two undaunted and hopeful people could be. When asked about his plans for the future, the lad confidently expressed his intention to enter Texas University, become a scientist and take his mother out of the slums. To own a "comfortable home with privacy" was his ambition.

A visit to another house was answered by a child looking after her

eight sisters and one little brother. These, too had been abandoned by their father. Their mother was away at work. Their display of good manners showed her good influence. The visitors were taken on a tour of the shanty. The day was rainy and raw. The wind blew through the dwelling. To offset the cold, one burner was alight in the gas stove. With little else to boast of, one child proudly pointed to a fading picture of the Sacred Heart of Jesus on the wall as if it were a prized possession.

A third visit, to a chronically ill mother with five fatherless children wound up the poverty tour of Msgr. M. B. Molloy, editor of the TEXAS



A shortage of houses produces conditions like this.

CATHOLIC HERALD, with Miss Margaret F. McCaffrey, the director of the Lay Apostolate for Negroes and Mr. Carl L. Taylor, the photographer.

DAY THERAPY CENTRE

Housed in the basement of the Holy Cross Church of the Divine Word missionaries in Austin, Texas, a unique centre operates, "Day Therapy Centre" is its name, for the emotionally disturbed, the frightened, the discouraged are its daily clients. In reorientating them to ordinary life, the Center serves as a half-way step toward total hospitalization. Arrangements for the medical care or counselling of each patient are made by the staff. Even problems arising from a patient's job are settled by having an interview with his boss.

Although the set-up is geared to individual therapy, group therapy involving families is also practiced. Such a trivial matter as people who have never seen a wiener roast, is pleasantly handled.

An aura of humor, so beneficial to the staff as well as to the clients pervades the Center. On entering, two comic strips attract attention. One is from "Peanuts" in which Lucy is dispensing psychiatric advice to Chuck; the other depicts a policeman phoning headquarters for relief, because he is already ten minutes late for his group therapy.

Patients are accepted from everywhere. There are at times as many as twenty-five and as few as eight. The staff however, prefers any number from 15 to 25. Eight hours daily are given to each. The age ranges from 14 to 70.

The daily "shot-in-the-arm" provided by the Center gives each client the confidence needed in meeting the challenges of daily life.

HARVEST HANDS . . . A Book Review

HARVEST HANDS by Sister Mary Samuel Steffen, O.S.F. — 274 pages — paper price: \$3.00 — Holy Family Hall, Windsor Extension Dubuque, Iowa, 52001 or S. L. Steffen Enterprises, 264 South Walnut Ave., New Hampton, Iowa, 50659.

This book presents Christian life values in a challenging manner for young readers of all ages. Since youth become what they admire, inspiring episodes from the lives of 29 contemporaries like Dag Hammarskjold, Dr. King, Mother Teresa of India illustrate themes such as courage, perseverance, patience etc.

Designed as playlets for the classroom in particular, these short biographical sketches furnish teachers with material for adding experiential learning to classroom instruction. In other words, the value-lessons of other

peoples' lives are to become the personal experiences of the students.

The dramatization has an appealing force to the middle and upper grade school students as well as to Scouts and other groups.

The book offers an exciting modern feasible approach to the teaching of Christian virtues.



Teen-age Retreatants
Admiration of an ideal leads to dedication

Profiled by His Word . . .

By SISTER MARY SAMUEL STEFFEN, O.S.F.

I lift up my eyes to the mountains; whence shall help come to me? (Psalm 120: 1) The Lord is my Shepherd . . . He gives me new strength. He guides me in the right way, as He has promised. Even if the way goes through deepest darkness, I will not be afraid, Lord, because You are with me.

—Psalm 23: 1, 3-4



Sister Mary Samuel
Steffen, O.S.F.

Against the backdrop of psalms 23 and 120 we project today's profile. In the Nov.-Dec. 1970 issue of the *Divine Word Messenger* an article about multiple sclerosis appeared. It was written at the request of a reader concerned about the disease. About the same time, the winter edition of *Multiple Sclerosis Keynotes* carried a story entitled, "The Heart of Texas." This release detailed Miss Willie Mae Winn's outstanding efforts in behalf of MS research. We are grateful to Dr. William D. Seybold, a member of the National MS Board as well as vice-president of the Southwestern region for the permission to use his biographical sketch of Miss Winn for our profile. ". . . whence shall help come to me?"

Miss Winn a Texan was imbued by her Baptist parents with a deep religious

faith and a sense of duty to her fellowman. Dr. Seybold her employer greatly impressed by her faith wrote: "To the constant care of her duties she adds a lighthearted disposition and a way of making the most trivial happening a source of joy and laughter. "Her daily reading of Psalm 23, which she loves nourishes such a pleasant attitude.

"He gives me new strength. He guides me in the right way . . ."

Her sense of duty to her fellowman urged her to make MS her cause. Besides caring for Mrs. Seybold, an MS patient, she began collecting for it. The yields were at first disappointing, but Willie Mae's Winn-ing spirit spurred her on to collect \$850.

It is the spirit of giving and doing of people such as Miss Willie Mae Winn that guarantees the eventual conquest of MS.

In view of this success story we might fittingly conclude that no mere accident places us in a particular situation with a unique set of talents. To Miss Willie Mae Winn and all who use their talents under the Good Shepherd's leadership we dedicate this hymn from HARVEST HANDS (S.L. Steffen Enterprises, 264 South Walnut, New Hampton, Iowa 50659 (1970)

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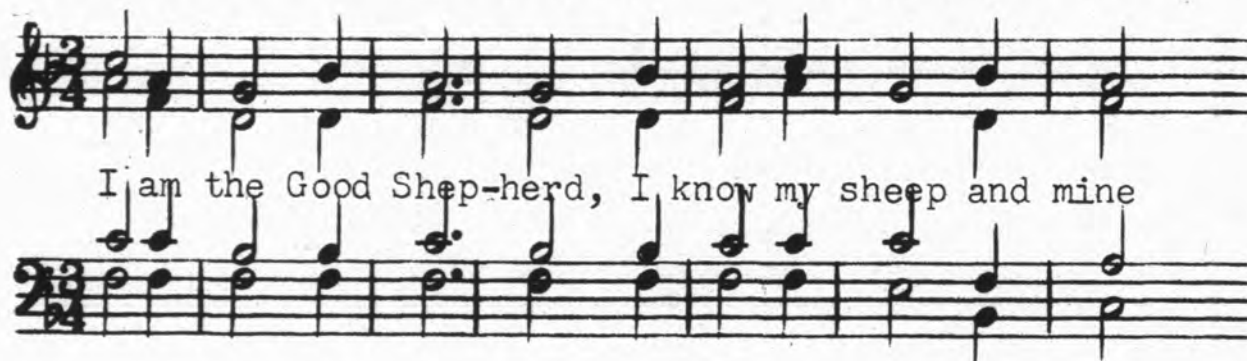
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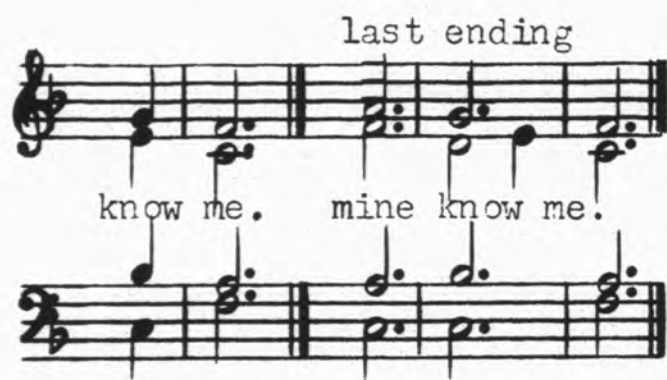
Antiphon:

THE SHEPHERD

Rev. John T. Reed



I am the Good Shep-herd, I know my sheep and mine

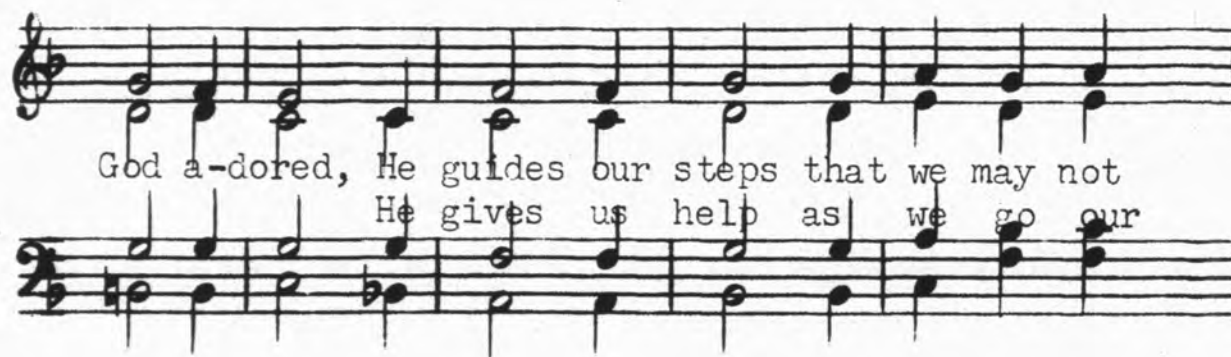


last ending
know me. mine know me.

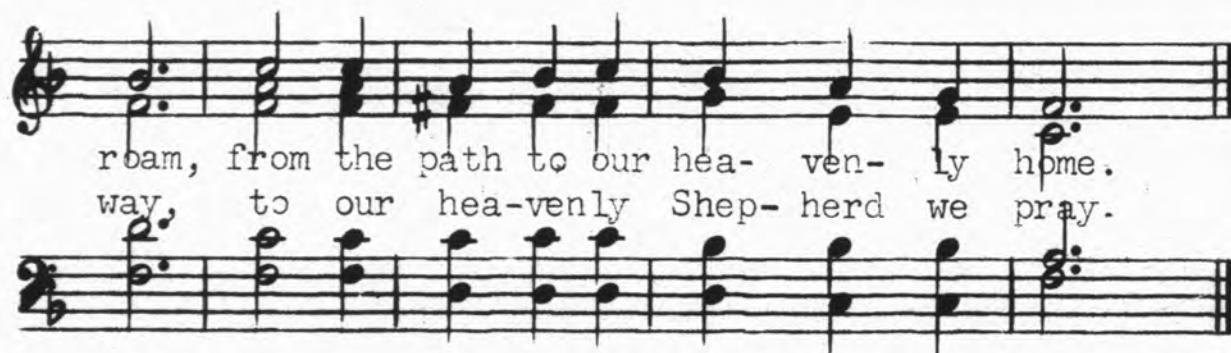
(the Antiphon is repeated; use last ending to end song.)
Antiphon repeated between verses.
To be sung at quite a fast tempo.



We are the sheep of Jesus Our Lord, Ho-ly Shepherd
We have the love



God a-dored, He guides our steps that we may not
He gives us help as we go our



roam, from the path to our hea-ven-ly home.
way, to our hea-venly Shep-herd we pray.

ALONG THE DIVINE WORD MISSION TRAIL



Lourdes Grotto desecrated by vandals

BAY ST. LOUIS, MISS.
(*The Seminary*)

Father Fred Rudolph our national director of vocations came to drum up interest among the missionaries regarding vocations for our own Society. Accompanied by the Very Reverend Father Provincial Bowman and Father William Kelley, the director of vocations in the South, he gave a stirring talk on the subject at Bertrandville, Lafayette (both in Louisiana) and Austin, Texas.

"Vandalism Defacing Shrines" made headlines in the papers along the Mississippi Gulf Coast. The story divulged the acts of vandalism being perpetrated for some time on the seminary grounds. The grotto of the Agony was repeatedly broken into; the sacred images there and that of Our Lady of Lourdes shrine defaced; the lights near the main chapel frequently broken. The news stirred up a wave of protest and sympathy.

Our Seminary was host to the Black

Sisters' Regional Conference on the occasion of their annual Retreat. Among the lecturers were our Father Jerome LeDoux, chaplain of Xavier University and Father Alvin Dixon, dean of our minor seminarians.

NEW ORLEANS, LA.
(*St. Augustine's Parish*)

A spiritual harvest for our missionaries there was a class of 40 for First Communion and a class of 15 for Confirmation. Incidentally similar news about Confirmation classes has been received from Our Lady of the Rosary in Jeanerette, St. Thomas in Pointe a la Hache, Our Lady of Perpetual Help in St. Martinville and Our Lady of the Assumption in Bertrandville. Bay St. Louis, Miss.

To counteract the evils brought on by drugs, Father Lee the associate to Father Theriault, pastor has been particularly engaged in showing a film on drugs to the schools. Through their encouraging attitude, the CYO has kept



"I confirm you with the Chrism of salvation"



"The last act crowns the play" (a saying)

its status as an undefeated team in the district basketball league.

LAFAYETTE, LA.
(*Holy Rosary Institute*)

The *Southwest Louisiana Register* reported that five students of the Holy Rosary Institute were awarded "superior ratings" by the Louisiana Music Educators Association during its Festival.

HOUSTON, TEXAS—
(*St. Mary's Parish*)

Our missionaries' efforts with the parish CYO were well rewarded when it won prizes on civic and diocesan levels for the excellence of its plays and achievement in sports.

JEANERETTE, LA.
(*Our Lady of the Rosary Parish*)

"God helps those who help themselves." Convinced of this maxim, Father Lawrence Friedel the pastor persuaded the members to organize a rally to raise funds for the improvement of their church building. The result was a grand success.

BROUSSARD, LA.
(*St. Joseph's Parish*)

The Knights and Ladies Auxiliary of St. Peter Claver conducted an initiation ceremony in which 17 boys became Junior Knights and about 30 girls Junior Daughters.



Father Kehrre, SVD the new pastor of St. John the Evangelist Church, Melville, La.

ON A SUN-BAKED STREET

by Anne Tansey

The city children never knew
That I caught them in motion,
Fun-splashing water, not blue
As lake liquid, but dull from a faucet
And snake of a hose;
Black bodies glistening, dew on ebony.
Only an onlooker knows
That the drama in flick of an instant
Is caught in the film of my camera.

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regrettably, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. **NOVENA OF MASSES**—fifteen dollars. **GREGORIAN MASSES** (requested customarily for but a single departed soul)—seventy-five dollars.

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass? _____

How Many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

**FATHER SUPERIOR
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520**

PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

SEND THE BROTHERS YOUR CANCELLED STAMPS

Our Brothers can put all your cancelled stamps to work by providing aid to the missions and missionaries with the revenue derived from your stamps. We can use any type of stamp in any quantity. When you have saved enough stamps to fill a box of any size, please mail to:

**THE BROTHERS' STAMP DEPT.
DIVINE WORD SEMINARY
BAY ST. LOUIS, MISSISSIPPI 39520**

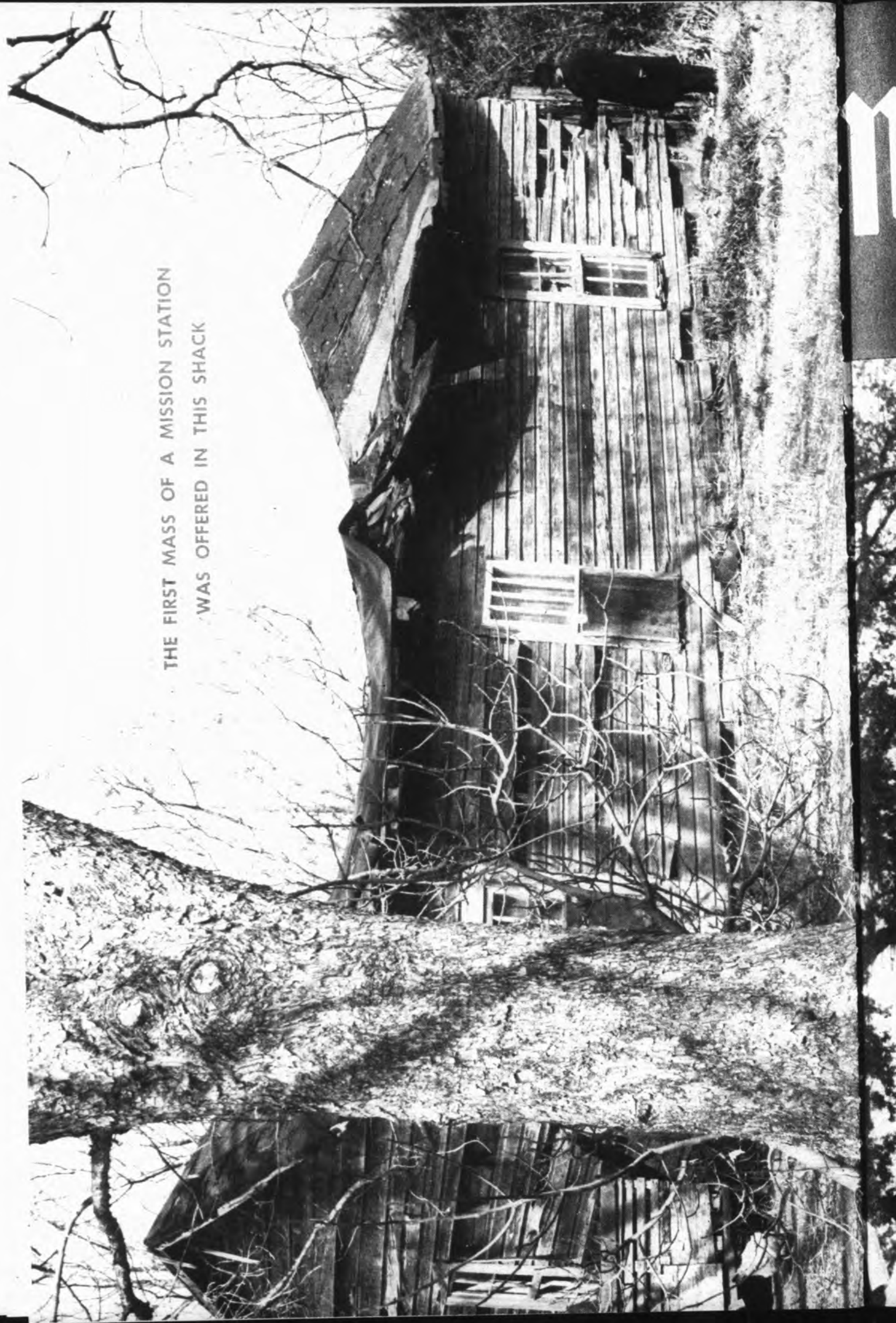
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St. John

THE FIRST MASS OF A MISSION STATION
WAS OFFERED IN THIS SHACK



DIVINE WORD **Messenger**

AUTUMN, 1971

MINI-UNIVERSITY
JULES CREDIT UNION
A GARDEN OF VERSES



DIVINE WORD MESSENGER

EDITOR

Geo. G. Wilson, S.V.D.

BUSINESS MANAGER

John Gerding, S.V.D.

COVER

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PHOTO CREDITS:

**Front and back covers, pages 67, 75 to Rev.
Wm. Kelley, SVD; pages 68, 71, 76 to Sisters
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What Is CARA?

We live in an age of research. All avenues of human knowledge are being scrutinized, reassessed, reoriented. But it is quite evident that research is no panacea for the ills plaguing society; yet, it forms an essential part of sound decision-making.

Like other components of society, the churches are also availing themselves of research. It helps them to be more useful to their communities. This idea of relating more beneficially to the community gave birth to CARA the Center for Applied Research in the Apostolate.

It is a national center for social and religious research, planning, programming and strategy development. The information thus accrued is made applicable to the Church's mission in the modern world.

The Center established in 1965 by more than 200 religious superiors, bishops and lay leaders, is the first and only national cooperative venture of its kind in the history of American Catholicism. It is a non-profit organiza-

tion. Nearly 5 years were spent in the planning of the system. Another 5 years of trial and error proved the vision of its founders was quite correct. It was to be an apostolate, for it was meeting a genuine need of both Church and Community.

A council of Catholic, Protestant, Jewish scholars and social scientists develop activities for home and overseas. In the States CARA is at work in 6 diocese. With its strong interfaith and ecumenical emphasis, its concerns are therefore reaching. The rural and campus programs conducted through the council are widely recognized for their usefulness to the public as are a whole and individuals.

Thus, as an "independent but church-related" project CARA is already fulfilling its original good — helping to bring men closer to God and each other through research and planning. This same motive has been deftly expressed by its research director, Father Louis Luzbetak, a Divine Word missionary. "We're promoting a cause — the mission of the Church".

CARA — A Response to the Appeal of Vatican II

"Close down the high school seminaries!" The students were adjudged inhibited, lacking in social adjustment, tolerance, flexibility and critical thinking. The system was considered a thing of the past; its future was bleak. Such was the verdict of some critics in the 1960's.

Concerned bishops and religious Superiors called upon CARA to make a study of the situation. Its intensive research concluded that the adverse criticism was not supported by sufficient evidence. CARA offered suggestions for the improvement of the high school seminaries.

Bishop Bruinini of the Natchez-Jackson diocese requested the services of CARA to evaluate the Apostolate of the Church in Mississippi, especially along the Gulf Coast because of the hurricane "Camille". The results of the research when carried out will create another mile-stone of progress for the diocese.

At the request of the U.S. Catholic Conference (USCC), National Center of Religious Education CARA prepared a self evaluation form to help CCD, adult religious education teach-

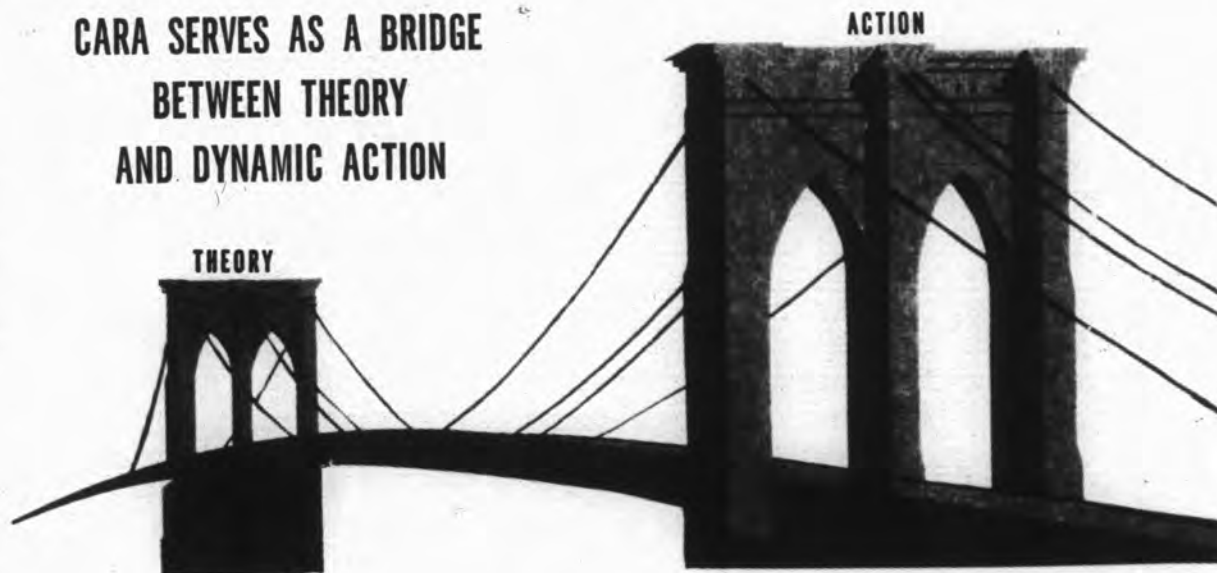
ers and religion teachers in Catholic schools.

In these and similar instances CARA is pursuing its goal — to discover, identify and interpret facts needed for effective, efficient dynamic Church action. It systematizes the facts of a project, it finds the channels through which this information can reach decision-making and action people. All this is done in terms which the decision-making and action people can understand and appreciate.

Vatican II sent out an appeal that vast treasury of human knowledge available to the Church in the present nuclear age, be utilized. CARA is the response of the Church in the United States to that request. All too frequently in the past, have years been wasted and thousands of dollars inefficiently allocated in the Church's projects. The meager results stem from inadequate effort in the research and planning of its apostolic activities.

Speaking of the Washington Archdiocesan project, Fr. Gewase Beyer, O.F.M. Conv. its director said — "CARA will be helping through this process." The future of the Church in America looks promising because of CARA.

**CARA SERVES AS A BRIDGE
BETWEEN THEORY
AND DYNAMIC ACTION**



PRAY FOR VOCATIONS

A Garden of Verses

By ANNE TANSEY

"Poetry is truth in its Sunday clothes" (saying)



A FAMILY IS FOR ALWAYS

The lines of the face are family wise,
New dreams flash from similar eyes.

An uncle's mouth in a child at play
Brings back events of another day.

Time stands still in breathless space
When your mother's smile shines from a
daughter's face.

The turn of a cheek and flashing eye
Give testaments that never dies.

EARTH-PROMISE

Eyes groping for stars have always met
candles,

Tapers of beeswax, tongue for a flame.
No sound in the wick, yet shouting in silence,
Tilted toward heaven, but making no claim.

Space is for freedom, not width of a
doorway;

The wandering soul finds feast on the fare
That narrows a window, illuminines an altar.
Stars are for dreaming, candles for prayer.

BETRAYED BY A FOREST

Unprepared for the first leaf falling,
We looked away to find a flower
Still carrying spring in its petals,
And found relief in a troubled hour.

But hours pass and flowers vanish,
With the heart a captive of its fears.
And the leaves in scarlet keep on falling
In reckless piles against our tears.

NO OPEN HARBOR

This little ship of soul
Carries too heavy a cargo
For lakes of concrete
And rivers of macadam.

Where are the harbors
In ghettos of black seas,
How can words make white sails
To catch the winds of love.

Eyes of hopeless children
Pour bitter ink into the asphalt
On which this craft must sail
Toward ports immutable and closed.



St. Jules Credit Union . . . *A Double Blessing*



CREDIT UNION OFFICE

This is the house that JACK built . . . by the members themselves



HONOR AWARDS FOR BOARD OF DIRECTORS

One of the few to receive it for three years in succession

It is a known fact that credit unions do not tend to mushroom. People have to be convinced of the necessity and feasibility of the system, for it is like "priming the pump."

Divine Word missionary Father Frank Ecimovich, former pastor of St. Jules in Franklin, La., therefore, did

not have an easy task of starting one. Like Christ His Divine Master he wanted to reach the souls of his parishioners through providing for their material needs. His parish is in the sugarcane area. His zeal and patience payed off. The community has gained materially; the People of God spiritually.

A Mini-University "Explodes with Learning"

I.C. School Variegates Knowledge

By the Sisters of Charity B.V.M.

The Immaculate Conception parish of Clarksdale, Miss. was founded in 1945 by Rev. Robert D. O'Leary. It has grown from the original 3 build-



Mr. and Mrs. J. D. Montgomery, parishioners with Sister Janelle (left), and Sister Nicholas (right), in the new library.

ings: — church, elementary school, convent to: high school, library, science lab, kindergarten, French room, 2 mobile units used for reading. Old houses, donations and builders have made this growth possible.

The classes range from kindergarten through the 12th grade. Its growth from less than 100 pupils to over 500 speaks for itself educationally. The high school is under the administration of a team of teachers: Sister Carol Cook, Sister Nicholas Catrambone, Sister Jacqueline Cramer and Mrs. Geraldine Burton. The classes are innovative and creative. The staff is assisted by para-professionals from the Notre Dame University in Indiana.

The grade school is staffed by 6 lay teachers — 3 B.V.M.'s — Sister Yo-

landa Orsucci, Sister Sarelle Baumbach and Sister Janelle Jannsen (principal) and Sister Eleanor Quinn, F.C.C., a reading consultant from Bronx, New York. The classes are modern with blocks of learning and individualized progress and instruction. The Rev. John Kersten, a Divine Word missionary is the pastor. He is the author of several catechism books and one on Bible literature.

The philosophy of the school; — education for *now*, with fulfillment for here and hereafter is a constan moving ideal caught up in *time* which re-echoes unto Eternity.

"If someone were to ask me what, in my opinion, were the principal pastoral needs within the Church, I would answer first of all, every member of



Mr. Earl Gooden, President of the school board poses a problem to Father Kersten the pastor.

the Church must acquire a more lively awareness of what it means for the entire Church to exist as a missionary body".

—Cardinal Leon-Joseph Suenens

"HAVE EXPERIENCE — WILL SHARE IT"

Father Charles Burns Fills a Need.



The Task Force phased out. The Campaign for Human Development Fund trickled to a stop. But Father Charles Burns knew that he was by no means through. This 39-year old Divine Word Missionary had served as executive secretary of the Task Force on urban affairs. The Campaign employed him as its assistant national director. The experience obtained could be shared. But where? He did not have long to wait.

The Glenville community, a district of Cleveland sought how the Church could best use its manpower and facilities. Too many parishes — not enough priests. The idea of a pastoral team was broached. The residents also proposed that a Negro spiritual leader be selected for the area of the three parishes to be integrated.

Bishop Clarence G. Issenmann head of the diocese heartily welcomed the proposal. He began forming the pastoral team. Three priests were appointed. Who would meet the requirements of the Negro parishioners as a spiritual leader? the bishop asked himself. The image of that enterprising Negro cleric of the Task Force loomed before him. Did he not have the experience of evaluating self help programs suggested all over the country?

The Cleveland prelate then consulted Fr. Burns' provincial Superior about "loaning" him to the diocese for the project. The request was granted. It was settled that Fr. Burns would be the first spiritual director of the pas-



toral team. He was also appointed as administrator of the parish where the pastoral team would reside together.

In a telephone interview with one of the newspapers, Fr. Burns admitted that he has ideas but no specific programs for the community. "The entire team will work out the details in cooperation with the people of the area," he concluded.

The Glenville team ministry will surely profit from his experience.

"TIME" SNAPSHOTS

The people of Clarksdale know the Immaculate Conception School by the letters "I.C." To them "I.C." stands for its quality of education.



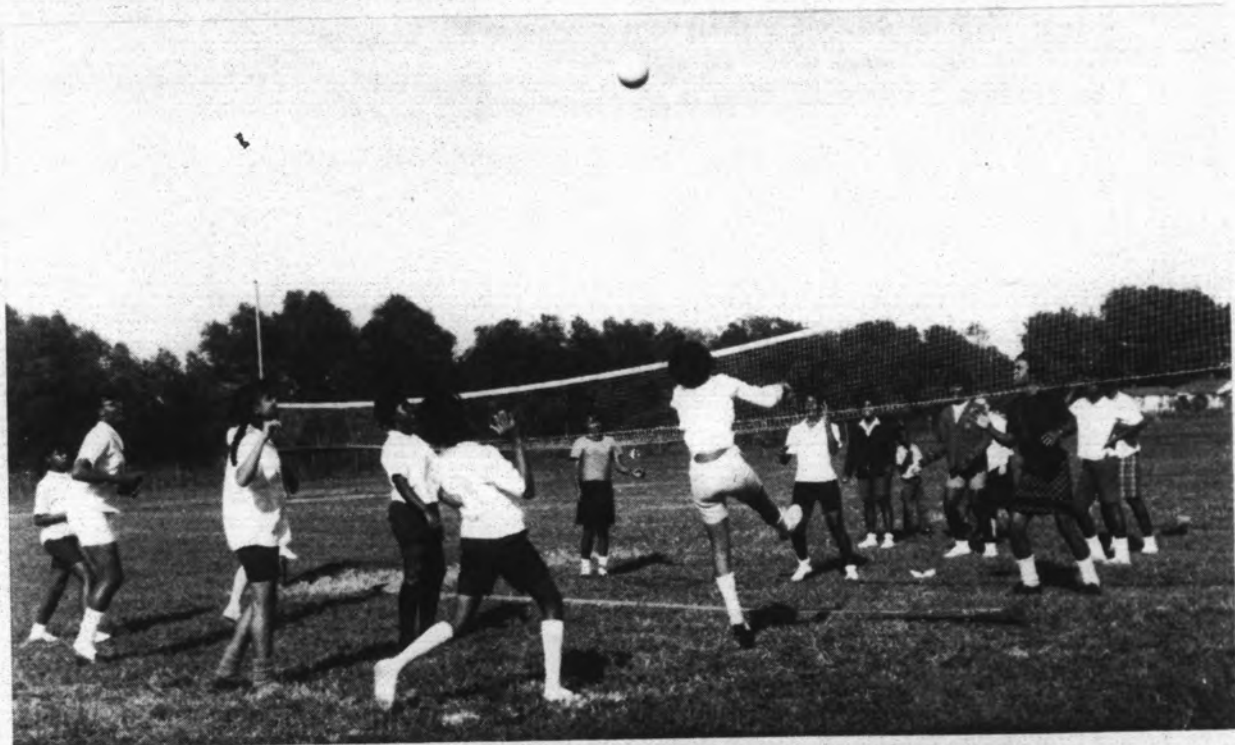
A TIME TO EAT . . . NOT CAFETERIA STYLE



A TIME TO CLEAN UP . . . WITHOUT MECHANIZED TOOLS

S E THE I. C. SCHOOL

ers They realize that *time* plays an important role in molding worthy citizens. "There is a time for all things" says the Bible.



A TIME TO PLAY . . . VOLLEY AND BASKETBALL, ALL-TIME FAVORITES



A TIME FOR CHURCH . . . TO PRAISE, THANK AND PLEAD WITH GOD

PRAY FOR VOCATIONS

A Comeback With Unabated Zeal

A Profile of the author of "PROFILED BY HIS WORD"

Most everyone applauds the unsuccessful athlete who makes a comeback. Here is the story of one of a different category from the usual class of athletes. She made a comeback. Our readers are acquainted with her as Sister Mary Samuel Steffen.

Marie Steffen, as she was called, was born on an Iowa farm. She was the second child in a family of 8 boys and 2 girls. Under the watchful care of her parents, Joseph and Mathilda Meier Steffen, her training in the Catholic Faith had an early start. Being an observant child, Marie soon learned the various religious practices prevalent in the Old Country. As she grew, a share in the daily chores on the farm was allotted to her.

Like many others, the years of depression were keenly felt by the Steffen family. It was during this difficult time that Marie's sterling qualities began to appear. Her cheerful sharing of the burdens as well as increasing the joys as they came, endeared her to all.

From this devoted family, this teenage girl felt mysteriously called to share her life with a larger family dedicated to God in religion. Separation from loved ones has never been easy. Marie felt the pain of the sacrifice. The Sisters of St. Francis of the Holy Family received her.

Sister Mary Samuel Steffen, as she was to be known in her new family, took up the teaching profession. Full of zeal, she threw herself wholeheartedly into her work. Her devotedness was gradually reflected in the attitude of her pupils. To them Sister became their



... An inspiring teacher and confidante ...

much-loved, inspiring, fun-loving teacher and confidante.

Then her happy world began to crumble. The dreadful "creeping" disease, Multiple Sclerosis began to make itself felt. But Sister's faith and love of God helped in adjusting herself to this shocking change in her life.

Though now physically confined and weakened, in spirit she is more free and dynamic than ever. Like the well-known writer, Lloyd Douglas, who exchanged his pulpit for the pen in order to reach a greater number of people, Sister has done the same. She has exchanged the apostolate of the classroom for the apostolate of the pen. Her numerous writings, chock-full of inspiring thoughts are a proof of her unabated zeal.

Profiled by His Word . . .

By SISTER MARY SAMUEL STEFFEN, O.S.F.

In the midst of the assembly he opened his mouth: and the Lord filled him with the Spirit of Wisdom and Understanding: He clothed him with a robe of glory. — Ecclesiasticus 15:5



Sister Mary Samuel Steffen, O.S.F.

" . . . He clothed him with a robe of glory."

The 20th century was a mere eight-month-old foundling when James Augustin Healy exchanged the glad rags of time for the glory robes of eternity. His was a blueprinted departure ceremony. Several months before death Bishop Healy penned specific instructions for this all-important trip. He desired a going-away shroud of plain clerical design and a simple wooden coffin in which to rest. In his hands he wished to hold a crucifix of pre-ordination vintage. Near that crucifix was to be placed the one and only catechism he had used throughout his priestly life. The final request called for prayers during his funeral rites instead of the customary eulogy.

Eternity creates a barrier for us mortals at this point. Recorded history, however, comes to the rescue and invites us to step in the opposite direction. We will take advantage of this invitation without becoming too precise about time's grammatical distinctions.

The 19th century was still in its teens when a young adventurer from County Roscommon migrated to Georgia where he eventually bought a large acreage of land. It was here that Irish-born Michael Norris Healy met and married an intelligent mulatto slave girl named Mary Eliza. Their marriage by frontier process had distinct advantages insofar as the other slaves respected the bond and became more loyal to their master. Counter-irritants to the advantages, though, were subtle insinuations hurled at the plantation owner and his family. James, the oldest child, was particularly sensitive about the remarks he overheard concerning his mixed parentage. These hurts prompted Michael Healy to take the eight-year old lad north in search of a school which would accept his talented son. Together they suffered discrimination as they made the rounds of private boarding schools in New York and met with polite refusals. One exception

rested with the Quakers. James enrolled in their school at Flushing, Long Island, and from there advanced to Franklin Park Quaker School in Burlington, New Jersey.

As Hugh and Patrick reached school age they joined their brother in the Quaker institutions. The joy of receiving an education was marred by thoughtless students and pharisaical teachers who made the slaveborn boys feel they were inferior. They were scorned not only for the Negro blood in their veins but for their Irish ancestry as well. Little wonder that James considered himself a "poor outcast" and withdrew closely into the family circle on the Northern front.

In 1844 a new world opened for the Healy brothers. Their father had become acquainted with Bishop Fitzpatrick who took it upon himself to have the plantation owner's sons enrolled in Boston schools under tutelage of the Jesuits. Sharing in this happy arrangement were James, age 14, Hugh, 12, Patrick, 10, and Sherwood, 8. The fatherly bishop even invited little Martha Ann Healy to come and make her home with his married sister in Boston. The prelate looked upon the five Healy youngsters as his foster children, and under his care he was delighted to see them develop into a remarkable family. To complete the record, it might be well to mention here that five younger Healys were growing up on the Georgia plantation.

"... and the Lord filled him with the spirit of wisdom and understanding,"

Again, we focus our attention on James Augustin Healy, the oldest of the ten children. He set a fine example for other members of the family. In making good use of the opportunities offered him, he also earned the respect of his teachers and classmates. He participated in extra-curricular activities with his peers and was recognized as an accomplished orator. Most satisfying of all was the manner in which James matured in the cosmopolitan setting of Holy Cross College. Here he could mingle freely with the entire student body, which included quite a number of darker-complexioned foreigners. The white students readily accepted their fellow students at Holy Cross. No "snobbish fraternities" or "exclusive cliques" existed on this campus.

James appreciated his Jesuit teachers and seriously considered joining their ranks. The obstacle of color discouraged him, however, because the Jesuit Novitiate was in Maryland — a slave State. Next on his list was the Sulpicians in Baltimore, but here again, the location was against him. Fortunately, the Sulpician Fathers staffed a seminary in Montreal. In 1849 James began his theological studies at their Grand Seminary where he was also a part-time faculty member. After receiving the subdiaconate on June 5, 1852, he was directed to complete his studies at St. Sulpice in Paris. Here the young seminarian seemed quite care-free until he received word of the sudden illness and death of his brother Hugh. In spite of his grief and concern for the family, James continued his

(Continued on Page 77)

ALONG THE DIVINE WORD MISSION TRAIL



PARTICIPANTS AT THE TRIAL SEMINARY WEEK
They came . . . saw . . . were edified.

BAY ST. LOUIS, MISSISSIPPI
(*The Seminary*)

Appointments

This time they affected the following: Father Wilbert White a Seminary instructor and House Procurator, who became pastor of St. Jules Church, Franklin, La.; Brother Bonaventure Chenevert, who in addition to his other duties became the House Procurator; Father Frank Ecimovich, former pastor of St. Jules Church, who took over the pastorate of St. Peter's Church, Pine Bluff, Ark.; Father Vance Thorne, who exchanged shepherding the flock of St. John's Church, Waco, Texas, for that of St. Bartholomew's, Little Rock, Ark.; Father Michael Moody, who assumed the former charge of Father Thorne; Father Thomas Mullaley, whose first assignment is to replace Father Moody as associate pastor of Notre Dame Church, St. Martinville, La.; Father Sanders Darbonne, whose first appointment places him as an associate pastor of the Immaculate Heart of Mary Church, Lafayette, La.

The Trial Seminary Week for the 7th to 9th grade pupils was held in early June. It offered an opportunity for those thinking about the priesthood

or Brotherhood to live as a seminarian. The five-days' program consisted chiefly of the actual seminary experience: classes, study, prayer, daily Eucharist, work, sports and recreation. The participants were thirty-seven.

Fourteen novices pronounced their first vows during a concelebrated Mass on the patronal feast of St. Augustine. Bishop Perry was the main celebrant. Father Provincial Bowman received the vows and delivered the sermon. Four days later, during another concelebrated Mass he welcomed eighteen collegians who began their year of novitiate training.

GREENVILLE, MISSISSIPPI
(*Sacred Heart Parish*)

Father Benoit the pastor believes in having the reception of First Communion in the home. "It should be a family affair," he states. The family gathers around a table for the Eucharistic Service. The parishioners seem to appreciate this novel idea.

CLARKSDALE, MISSISSIPPI
(*Immaculate Conception Parish*)

In order to encourage vocations in the parish, Father Kersten the pastor



DIVINE WORD MISSIONARIES
JUST OFF THE ANNUAL RETREAT

ALONG THE DIVINE WORD MISSION TRAIL



I.C. SCHOOL PREPARES FUTURE LEADERS

sent two pupils to take part in the Trial Seminary Week.

Through the zealous efforts of the B.V.M. Sisters in charge of the school, 20 students were awarded a number of scholarships at the close of the school year.

YAZOO CITY, MISSISSIPPI
(*St. Francis Parish*)

About 1500 watched an Air Show given by Negro pilots for the benefit of the Church. The idea was the "brain child" of the pastor, Father Malcolm O'Leary. The airmen donated their services.

NEW ORLEANS, LA.
(*St. Augustine's Parish*)

The historic church is getting a new face. The parishioners have volunteered to do the painting. With its lately-acquired new roof, St. Augustine's will re-capture some of its former splendor.

The devotedness of the pastor, Father Theriault and his associate, Father Lee has been rewarded by having one of the altar boys to enter our St. Augustine's Seminary.

GIDDINGS, TEXAS
(*St. Margaret's Church*)

Father Michael Bodnar, the pastor is our sole jubilarian for this year (1946-'71). May he see many more fruitful years of service for our Divine Master!

YOUR CROSS

The everlasting God has in His Wisdom foreseen from eternity the Cross that He now presents to you as a gift from His inmost Heart. This cross He now sends you, He has considered with His all-knowing eyes, understood with His Divine Mind, tested with His wise justice, warmed with loving arms and weighed with His own Hands to see that it be not one inch too large and not one ounce too heavy for you. He has bledded it with His Holy Name, anointed it with His grace, perfumed it with His consolation, taken one last glance at you and your courage, and then sent it to you from heaven, a special greeting from God to you, an alms of the all-merciful love of God.

—*St. Francis of Sales*

"QUOTABLE"

A lot of Christians are like wheelbarrows, not good unless pushed.
Some are like canoes, need to be paddled.
Some are like kites. If you don't keep a string on them, they will fly away.
Some are like kittens, contented when petted.
Some are like footballs, you can't tell which way they will bounce next.
Some are like balloons, full of air and ready to blow up.
Some are like trailers, they have to be pulled.
Some are like neon lights, keep going on and off.
But some are like a good watch, open face, pure gold, quietly busy, and full of good works.

—*The Catholic Herald Citizen*

PROFILED BY HIS WORD . . .

(Continued from Page 74)

preparation for the priesthood. After his ordination on June 10, 1854, he returned to the States where his first assignment brought him the joy of being with his kind fatherly friend, Bishop John Fitzpatrick.

"In the midst of the assembly he opened his mouth; and the Lord filled him with the spirit of wisdom and understanding . . ."

Father Healy's fear of rejection dissolved in the warm appreciation of clergy and laity alike. While it would be untrue to say the priest was accepted by everyone, it would be doing him a greater injustice to repeat the pettiness of those who were blinded by his color and background.

When Bishop Fitzpatrick died,

Father Healy was appointed to succeed him in one of Boston's largest congregations. As he ministered to his flock, he was pastor in every sense of the word. Apparently his concern for people was talked about in Rome: in 1875 Pope Pius IX elevated the 45-year-old James Augustin Healy to succeed the first bishop of Portland, Maine.

The new bishop obediently accepted his assignment, but twice, though, he volunteered his resignation because of jealousies within the diocese. Each offer was disregarded by Pope Leo XIII. For 25 years Bishop Healy fulfilled his duties as chief shepherd of Portland. Add those years to the date of his elevation. That conclusion — or ending — will bring you to the beginning: ". . . He clothed him with a robe of glory."



REV. EUGENE A. MARINO, S.S.J.

Ordained 1962

The first Negro priest chosen as Vicar General
of the Josephite Society.

PRAY FOR VOCATIONS

MASS INTENTIONS

Gratefully Received

Repeatedly we receive questions about Mass stipends. We are very grateful for your Mass stipends. They are distributed promptly among our missionaries both at home and abroad. As the individual missionaries must fit your requests into their local schedules and conditions, it is not easily possible, regrettably, to arrange for definite dates on which the Masses will be said or sung.

CUSTOMARY OFFERINGS FOR HOLY MASSES
(Vary according to your Diocese regulations)

LOW MASS—one or two dollars. (Offering of two dollars sustains the missionary for a day and may even allow something extra for his mission.)

HIGH MASS—five dollars.

TRIDUUM OF MASSES—five dollars. **NOVENA OF MASSES**—fifteen dollars. **GREGORIAN MASSES** (requested customarily for but a single departed soul)—seventy-five dollars.

. cut on this line

Dear Father: I am sending the following Mass requests to you. I understand that dates for these will be arranged as close to my request as can be arranged.

Kind of Mass? _____

How Many? _____

For what intention? _____

Offering? _____

Send Mass intentions (with your name and address) to:

**FATHER SUPERIOR
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI 39520**

PLACE THE SOUTHERN MISSIONS IN YOUR WILL

Dear Reader: We, Divine Word Missionaries, publishers of *Divine Word Messenger*, and veterans in the Southern Missions in the South, address this request to you: Will you remember our work in the Southern Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20).

FORM OF BEQUEST IN WILL

I hereby give, devise, and bequeath to Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi, the sum of _____ dollars for the uses and purposes of said Province, the same to be its, absolutely and in fee simple. It is my wish that I be remembered in all Masses which may be read for benefactors of said Province.

SEND THE BROTHERS YOUR CANCELLED STAMPS

Our Brothers can put all your cancelled stamps to work by providing aid to the missions and missionaries with the revenue derived from your stamps. We can use any type of stamp in any quantity. When you have saved enough stamps to fill a box of any size, please mail to:

**THE BROTHERS' STAMP DEPT.
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